

BRINGING AWARENESS OF MODERN DAY SLAVERY  
(HUMAN TRAFFICKING) TO THE CHURCH  
LEADERS AND THE CONGREGATION

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## **ABSTRACT**

### **BRINGING AWARENESS OF MODERN DAY SLAVERY (HUMAN TRAFFICKING) TO THE CHURCH LEADERS AND THE CONGREGATION**

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The hypothesis of this research is to heighten the awareness of the church leaders and the congregations about modern day slavery. This qualitative study based on the student population at UTS, members of Concord UMC and organizations working among the human trafficking victims in Dayton, Ohio, used a survey, pre-test and post-test and interviews. Modern day slavery (human trafficking) is the second largest criminal industry in the world today affecting millions of people. In summary this study attempts to create a safe place through exercising radical hospitality and bringing awareness of human trafficking to church leaders and the congregations.

## **ACKNOWLEDGEMENTS**

I would like to thank God almighty for His call, blessings, provisions and protections over my family and me particularly while I was working on this research. He had led me thus far in my healing journey and placed right people and resources in my life. I had so many people whose name may not all be enumerated here in these few lines. Their continuous contributions, help, prayers and blessings are greatly appreciated and acknowledged.

The completion of this research work could not have been possible without the active participation, help and financial assistance and generous monetary scholarship sponsored by United Theological Seminary in Dayton, Ohio.

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Blessings, Binu B. Peniel. 2017.



## **DEDICATION**

I dedicate this research work to my parents and my wife's family as well as to all those who are silently suffering as victims of modern day slavery. A special feeling of gratitude to my loving parents, whose words of encouragement, push for firmness and excellence ring in my ears and to my wife Mebin and daughter Keren have never left my side and are very special. I also dedicate this work to my many friends at United Theological Seminary and Concord United Methodist Church family who have supported me and my family throughout this journey.

Every human being, man, woman, boy and girl, is made in God's image. God is the love and freedom that is given in interpersonal relationships and every human being is a free person destined to live for the good of others in equality and fraternity. Every person, and all people, are equal and must be accorded the same freedom and the same dignity. Any discriminatory relationship that does not respect the fundamental conviction that others are equal is a crime, and frequently an aberrant crime. Therefore, we declare on each and every one of our creeds that modern slavery, in terms of human trafficking, forced labor and prostitution, and organ trafficking, is a crime against humanity. Its victims are from all walks of life, but are most frequently among the poorest and most vulnerable of our brothers and sisters. On behalf of all of them, our communities of faith are called to reject, without exception, any systematic deprivation of individual freedom for the purposes of personal or commercial exploitation; in their name, we make this declaration.

-Pope Francis, Declaration on International Day for the Abolition of Slavery,  
Dec. 2, 2014

## INTRODUCTION

People are created to be loved; things were created to be used. The reason the world is in chaos is because things are being loved and people are being used.

-Unknown

Human trafficking is called modern day slavery. Frederick Douglass says “Knowledge makes a human being unfit to be a slave.”<sup>1</sup> Organizations holding Judeo-Christian values play a major role with their religious convictions in dealing with anti-labor and sex trafficking, in freeing survivors and providing services. According to one estimate globally “21 to 35 million people are currently living in modern day slavery.”<sup>2</sup> According to the United Nations, “human trafficking is the process by which a person is recruited to be controlled and held captive for the purpose of exploitation.”<sup>3</sup> They are forced to work without pay, under threat of violence and they are unable to walk away. Many victims of slavery have been tricked by traffickers who pledge them false promises of a good jobs and remuneration. Some slaves are marched to work at gunpoint while

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<sup>1</sup> Knowledge makes a man or women unfit to be a slave, Good Reads, Quotable Quote, last modified Nov 10, 2013, accessed November 15, 2013, <http://www.goodreads.com/quotes/138873-knowledge-makes-a-man-unfit-to-be-a-slave>.

<sup>2</sup> Walk Free, “About Walk Free Movement,” last modified May 21, 2013, accessed November 10, 2013. <http://www.walkfree.org/about/>.

<sup>3</sup> Cast, “Understanding Slavery & Trafficking,” CAST Coalition to Abolish Slavery & Trafficking, last modified Nov 10, 2013, accessed November 15, 2013, <http://www.castla.org/definition-of-the-issue>.

others are trapped. Slavery is not legal in any country, but it happens nearly in every country and every part of the world. No one is truly free while some remain enslaved. The enduring existence of modern day slavery is one of the greatest tragedies facing global humanity. Today we finally have the means and increasingly the conviction and the confidence to end this scourge and to bring millions of slaves to freedom through awareness, education, intervention, prevention and legal action. William Wilberforce once said; "Let it not be said that I was silent when they needed me."<sup>4</sup>

A slave may be defined as "a person held in bondage to another, or someone who is the property of another or someone who is not free to talk away."<sup>5</sup> Within this broad definition forced labor also known as chattel slavery, consists of a slave who is considered as a property of the master who can be exchanged for any valuable commodity. The slaves are often expected to perform labor or engage in sexual relationship. Labor and human trafficking is a complex and many-sided human rights issue that has a momentous impact on the entire world. The causes are poverty, globalization, neo-liberalism, lack of awareness, lack of education, lack of action and so on and so forth. In the United State of America the labor and human trafficking is not only an important human rights issue, but also one of national security.<sup>6</sup> Debt bondage, forced labor, sexual slavery and sex trafficking are occurring in every country including

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<sup>4</sup> Ann Laemmlen Lewis, "Let it not be said that I was silent when they needed me, William Wilberforce b. 29 July 1833," Ann's Words, Personal blog, July 29, 2015, Accessed on August 24, 2016, <https://annlaemmlenlewis.com/2015/07/29/let-it-not-be-said-that-i-was-silent-when-they-needed-me-william-wilberforce-b-29-july-1833/>.

<sup>5</sup> Farlex. S.V., "Slave," The Free Dictionary, American Heritage Dictionary of the English Language, Fifth Edition, Houghton Mifflin Harcourt Publishing Company, 2011, last modified November 10, 2013, accessed November 15, 2013, <http://www.thefreedictionary.com/slave>.

<sup>6</sup> Heather J. Clawson, Nicole Dutch, Amy Solomon, and Lisa Gold Blatt Grace, Human Trafficking Into and Within the United States: A Review of the Literature, Study of HHS Programs Serving Human Trafficking Victims, August 2009, accessed November 14, 2013, <http://aspe.hhs.gov/hsp/07/humantrafficking/litrev/>.

in the United States. These issues have been over looked although there are several laws and declarations outlawing the practice of modern day slavery. There are many non-governmental, social and religious nonprofit and governmental legislation, organizations and individual efforts in place to fight the trend of trafficking or modern day slavery.

The trafficking practices are more common today than any other point of history. The difference between now and colonial times is that in the olden days slaves were worth a great deal of money and so were taken better care of, but today people are utterly disposable and they are cheap to buy and cheap to throw away.<sup>7</sup> “Slaves today are cheaper than ever. In 1850, an average slave in the American South cost the equivalent of \$40,000 in today’s money. Today a slave costs about \$90 on average worldwide.”<sup>8</sup> Labor trafficking has been in existence for thousands of years. One of the first Biblical written records of labor trafficking can be found in Genesis 37:26-36, when Joseph’s brothers sold him to the Midianites, who then sold him to Potiphar. Joseph became one of the Potiphar’s servants and was held in bondage under the household of Potiphar.<sup>9</sup> God’s rescuing act is visible in the biblical narratives related with the life of Noah, Lot, Joseph, Abraham's son, Moses, Jonah and Jesus etc. God's rescuing power is tinted as an essential part of the first commandment, “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery” (Exodus 20:2, 3).<sup>10</sup> The Bible fittingly

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<sup>7</sup> Free the Slaves, “Free the Slaves Formula for Freedom,” last modified March 08, 2015, accessed March 9, 2015, <https://www.freetheslaves.net>.

<sup>8</sup> Free the Slaves, “Slavery Is Everywhere,” last modified March 08, 2015, accessed March 9, 2015, <http://www.freetheslaves.net/about-slavery/slavery-today/>.

<sup>9</sup> Shelleyanne Welch, “A Call to Advocacy,” last modified November 10, 2013, accessed November 14, 2013, <http://www.cbeinternational.org/new/ejournal/2007/07spring/07springwelch.html#2%232>.

<sup>10</sup> All Bible quotations are taken from the New Revised Standard Version unless otherwise noted.

describes the salvation through Jesus Christ by raising him from death, the ultimate visible God's act of rescuing. The perception of liberation is at the heart of the Bible. The Old Testament and New Testament describe the history of the expectation of the Messiah and the coming of the Messiah. The people of the Old Testament consider that Messiah would come to liberate them from slavery and restore their political kingdom; while in the New Testament the Son of God comes to liberate the entire humanity from the slavery of sin and establish God's kingdom in the world.

In this journey the researcher invites you to journey with me to bring awareness about modern day slavery to the church leaders and the congregations. The following chapter is focused on the ministry context. Due to the special nature of this research there are particularly two different contexts, United Theological Seminary (Church Leaders) and the Concord United Methodist Church (Congregations).

Law does not restrict real freedom and in fact it can flourish only under the law. True freedom is being righteous, free from nervousness, perplexity and fear, being brave and wise. Albert Einstein said; "Everything that is really great and inspiring is created by the individual who can labor in freedom."<sup>11</sup> Responsible freedom is a value to be acquired, a gift to be cherished, and a quality to be cultivated. The churches and leaders need to have innovative ideas and need to be aware about this great evil and to conduct this mission of rescuing and eradicating modern day slavery. "The United States with an economic freedom score of 75.4, making its economy the 11<sup>th</sup> freest in the 2016 Index of

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<sup>11</sup> Albert Einstein, "Albert Einstein quotes quotable quote good reads," last modified on March 9, 2015, accessed March 9, 2015, <http://www.goodreads.com/quotes/44731-everything-that-is-really-great-and-inspiring-is-created-by>.

Economic freedom (down 0.8 point).”<sup>12</sup> The overall change since 2012 is 0.9 point. In the year 2013 the economic freedom score of 76.0 making it lost ground in the 2013 index score is 0.3 point lower than previous year, with declines in monetary freedom, sexual freedom, business freedom, labor freedom, and fiscal freedom.”<sup>13</sup> Ultimately the model for ministry is to create a free and just world.

The idea of trafficking people for profit emerged from the Transatlantic Slave Trade.<sup>14</sup> Before 1865, approximately 10 million African men, women, and children were forced to cross the Atlantic Ocean to settle in North or South America, with approximately 645,000 slaves brought to the United States.<sup>15</sup> The following chapters will deal with ministry context, biblical, historical, theological, theoretical foundations and the analysis chapter which consists of methodology, survey pre-test, post-test, interviews and final conclusions.

The Chapter one is the ministry focus section gives a descriptive detail about the life of the researcher or the spiritual autobiography in connection with this topic and the context of the research, which is Concord United Methodist Church and United Theological Seminary.

The Chapter two is the biblical foundation chapter, the researcher is giving a detailed exposition on the biblical frame work of the topic based on the Old Testament

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<sup>12</sup> Heritage, “United States,” 2016 Index of Economic Freedom, accessed on August 19, 2016, <http://www.heritage.org/index/country/unitedstates>.

<sup>13</sup> Heritage, “United States,” 2013 Index of Economic Freedom,

<sup>14</sup> David Eltis, “A Brief Overview of the Trans-Atlantic Slave Trade,” The Trans-Atlantic Slave Trade Database Voyages, 2007, accessed November 28, 2013, <http://www.slavevoyages.org/tast/assessment/essays-intro-02.faces>.

<sup>15</sup> L Shelley, *Human Trafficking: A Global Perspective* (New York, NY: Cambridge University Press, 2010). 236.

text from Exodus 3:7-8 and from New Testament text Luke 4:16-21 the Nazareth manifesto.

The chapter three is the historical foundation, the origins of slavery and the victimization of human beings, labor trafficking, human trafficking and human exploitation are dealt from a historic framework. History of human trafficking is indeed very ancient. There is an ample evidence right through ancient times, affluent people kept slaves for physical pleasure or manual labor.

The chapter four is the next section deals with the theological foundations. The researcher's intervention of formulating the theology of human trafficking called "trafficology" is highlighted.

The chapter five is the final section in the foundation or theoretical framework is called the theoretical foundation. This includes analyzing this problem from a psychological, philosophical, cultural and sociological dimension. The basic assumption is that human beings subject one another to unjust and exploitative treatment since they belong to the same family of humanity. The victims experience post-traumatic stress disorder, lack of trust, depression, absence of emotional reactions, anxiety, suicidal tendency, paranoia and abuse etc.

The chapter seven the last and final section in this work is called the project analysis, dealing with the methodology, implementation, tools and major findings, suggestions for future research and the final conclusions.

Everyone is under bondage and it could be spiritual, physical or psychological. Labor and sex trafficking is prevalent locally, nationally and internationally. Here is an attempt to examine the scope and possibility of this study based on the context and the



life experience of the researcher. The new world forced people to slavery and often they were beaten, dehumanized, and not compensated for their work. Most of the trafficked spent their lives being exploited and living in enslaved conditions. They were never remunerated and were physically and psychologically influenced and tortured.

## **CHAPTER ONE**

### **MINISTRY FOCUS**

Only a life lived for others is a life worthwhile.

-Albert Einstein

#### **Introduction**

This chapter contains the review of the context and the spiritual autobiographical journey along with the general nature of the project. Human trafficking is defined by international law, subsumes all forms of nonconsensual exploitation. Human trafficking is largely hidden and accurate data on the extent and nature of human trafficking is hard to calculate. Human trafficking is a crime against humanity. This research is an attempt to bring awareness to the Church (the congregation) and its leaders about human trafficking. This ministry focus chapter gives a descriptive detail about the life of the researcher or the spiritual autobiography in connection with this topic and the context of the research, which is Concord United Methodist Church and United Theological Seminary.

#### **Spiritual Autobiography**

I was born and brought up in a Christian family in India. My parents were very dedicated Christians, and they believed and dedicated their whole lives for the betterment of their children with the only limited income of my father. The Lord and His work have been high priority in my parent's life. From my childhood itself I was actively attending

Sunday school and youth meetings. Since my parents dedicated me to the Lord's service from the very young age they were guiding us (me and my two brothers) to attend all the church activities like Sunday school, youth meetings and worship. It really helped me to grow spiritually, emotionally as well as mentally. Reading scripture and regular family prayer in the morning and evening played a vital role in my spiritual walk with the Lord. While I was attending a youth camp I dedicated my life for the ministry of God's service. From the very beginning the Lord has entrusted me with leadership skills. During my school days I was elected as the school leader. I did all of my schooling in the local native language (Malayalam) school.

Right after completing grade ten I joined the college (Pre-Degree Course) for my higher studies in English. By God's grace I completed my course with much better grades than many of my friends. During college life the Lord reminded me about His call and gave me responsibility to guide many persons to Christ through Inter-Collegiate Prayer Fellowship (ICPF). When I was eighteen years old, God called me for His glorious ministry while I was attending a missionary conference. I was challenged by the message and dedicated my life to full time ministry.

I obeyed God's call and joined Operation Mobilization (OM) India for a few years. Mainly I was working the hardest soil of North Indian states where gospel has not been reached. In the beginning it was too hard for me to communicate in English or other Indian languages. But today, by the grace of God I can communicate three other Indian languages including Hindi the national language of India. It was with Operation Mobilization India my context of deep spiritual life, training in Christian living and discipleship grew. I had served as team leader, teacher, public preacher and underwent

the potential leadership-training program (PLTP) for three years. The Lord gave me the opportunity to lead many people to God's saving grace while I was working with OM India.

Every day I remember the persecution and difficulties I had to go through as a young missionary in India. I worked for God in the cities, villages and remote part of our country. I learned the real cultural and religious bounds of Indians not responding to the Gospel. Then I realized the need for systematic study of God's Word which would help me to reach more people during my lifetime. I sincerely asked God to open a way for me to do my theological studies.

God saved me at different times from the persecutors of the gospel. I have encountered many times the life threatening situations for the gospel in India. In the year 1997 God miraculously opened a door for me to go to the theological seminary in my State (Kerala). I was admitted to Faith Theological Seminary (FTS) that is affiliated to the Serampore University founded by the pioneer missionary William Carey. I finished both the Bachelor of Theology and Bachelor of Divinity (we call B.D. but in USA known as M.Div.) from Faith Theological Seminary. After graduation, I was able to pioneer (New Church Development) one church in my hometown along with few of my friends in 2001.

During my theological training I visit different college campuses and conducted prayer meetings and small Bible study groups on the weekends. Many of the engineering students who came to know Christ were from other religious backgrounds and the church we started in my hometown was registered as an independent mission church. Many new converts attended and worshipped on a regular basis. The Lord helped me be a part of

this ministry during my studies as well as after my graduation. While doing ministry such as preaching, teaching and counseling, I realized the need of special training in counseling so I joined Post Graduate Clinical Pastoral Counseling Course at Thomas Mar Athanasios Institute of Counseling and Research Centre (TMA) in the year 2004. I realized that Indian Churches are lacking trained pastoral counselors and the ministry of healing. After the training in TMA I gave training for youth pastors and families in the area of pastoral care and counseling. Then again I wanted to upgrade my studies and after two years of ministry with Gospel For Asia (GFA) I earned a Masters in Theology (M.Th. in USA known as Th.M.) specializing in Pastoral Counseling at Federated Faculty for Research in Religious and Cultural Studies (FFRRC) in 2007. This is the largest research Centre of Serampore University by the joint program of the three major Episcopal Churches in India including Church of South India, Mar Thoma Church and Syrian Orthodox Church. I did my research on the “Impact of Premarital Counseling on Marital Satisfaction: Implication for Pastoral Counseling,” presently published by Lambert Academic Publishing, Germany. After my Master’s Program I assisted and worked with Mountain of Helping Hand ministry (MHHM INDIA) a small native missionary movement in Bangalore supporting the ongoing training of the leaders and missionaries of the organization.

Most of my professional development happened in India, the world’s second most populous country with a population of over 1.32 billion people.<sup>1</sup> India also exhibits the full spectrum of different forms of modern slavery. I noticed consistently that India’s

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<sup>1</sup> Source, United Nations Department of Economic and Social Affairs: Population Division, last modified August 12, 2016, accessed August 12, 2016. <http://countrymeters.info/en/India>.

most significant challenge is the high number of Indian citizens in various forms of modern day slavery within India's borders and abroad. Forced labor has been identified in factory work, agriculture, brick making, mining and quarrying, the textiles and garments industries, domestic work, and forced begging. Bonded labor, whether through debt or other forms of 'bondage' of workers, is rife in stone quarries, brick kilns, construction and mining. The World Bank estimated in 2012 that 32.7% of Indians lived below the international poverty line of less than US \$ 1.25/day (PPP).<sup>2</sup> The Global Slavery Index lists India as the country with by far the most slaves, with an estimated nearly 14 million almost half of the total number worldwide. China follows, with an estimated 2.9 million enslaved, and Pakistan comes in third with an estimate of over 2 million in modern slavery.<sup>3</sup> Poverty and India's caste system are significant contributing factors to its modern slavery problem. Indians most vulnerable to modern slavery are those from the 'lower' castes (*Dalits*), and the indigenous communities (*Adivasis*), especially women and children. The country with the largest estimated number of people in modern slavery is India, which is estimated to have between 13,300,000 and 14,700,000 people enslaved according to the global slavery index.<sup>4</sup> The contextual facts and professional development of the researcher within the Indian context contributes and influence the researcher's interest in this field.

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<sup>2</sup> Global Slavery Index, "Prevalence," last modified November 28, 2013, accessed November 28, 2013, <http://www.globalslaveryindex.org/country/india/>.

<sup>3</sup> Reparations Law- News, "India is home to nearly half of world's 30 million modern-day slaves," last modified, October 17, 2013, accessed November 28, 2013. <http://www.reparationlaw.com/news/india-is-home-to-nearly-half-of-worlds-30-million-modern-day-slaves/>.

<sup>4</sup> Global Slavery Index, "Over view," last modified November 28, 2013, accessed November 28, 2013, <http://www.globalslaveryindex.org/findings/>.

Modern day slavery takes many forms, and is known by many names: slavery, forced labor or human trafficking. Slavery refers to the condition of treating another person as if they are some material goods. Forced labor is a related but not an identical concept, referring to work taken without consent, by threats or coercion.<sup>5</sup> Human trafficking is a related concept, referring to the process through which people are brought, through deception, threats or coercion, to slavery, forced labor or other forms of severe exploitation. Whatever term is used, the significant characteristic of all forms of modern slavery is that it involves one person depriving another people of their freedom: their freedom to leave one job for another, their freedom to leave one workplace for another, their freedom to control their own body.<sup>6</sup>

There after I worked with Atlantic College and Theological Seminary and Westminster College, Nassau, The Bahamas. I faced many problems and it was a crisis movement in my life. I started worked many hours a day but did not get any pay or salary and this was a human trafficking situation for the purpose of labor. After two years and nine months of struggles and hardship the Lord answered my prayers and opened a way for me to move to United States of America to do my doctoral studies. This was yet another sign that God was with me and has not abandoned me. The personal interest for this research topic takes its birth place with the researchers experience as a victim of labor discrimination and labor trafficking for about three years in the Bahamas context. In the following part we will deal with the contextual framework.

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<sup>5</sup> Global Slavery Index, "Frequently Asked Questions," last modified November 28, 2013, accessed November 28, 2013, <http://www.globalslaveryindex.org/faq/#two>.

<sup>6</sup> Global Slavery Index, "Frequently Asked Questions,"

### **Contextual Frame work**

The initial context of the researcher was at the Life Enrichment Center (LEC) which is a faith-based, nonprofit organization providing life-building, life sustaining services for the under-served in the greater Dayton community. The goal of the initial project was titled as “Biblical rescue a path way to empowerment” which was intended to optimize physical, spiritual and emotional health of the clients because LEC believes that “everyone has their own value.” LEC serves hot meals in the morning for around 350 people. Volunteers put together bags of groceries for distribution. A hair salon, places to get a set of clean clothes and a warm shower, and a fitness center complete with personal trainers, a room for Bible study, sewing, craft, prayers, English as a Second Language (ESL), GED,<sup>7</sup> computer classes, child safety village, bicycle repair shop and metal recycling create LEC so unique in doing socially profitable service. All these are free and staffed by 60 or more volunteers. According to the researcher LEC stands for a good example for an organization exploring an entrepreneurial ministry moving toward greater sustainability. The recently developed Findlay Street Cafe is a realization of this social business. It aims to serve quality, affordable food in an atmosphere that promotes personal connections. The café offers excellence in food and service and it is where community and conversations begin and relationships grow. The opportunity of the cafe opened up a floodgate of thoughts that have the potential to transform the linear-charity model of ministry to a circular rejuvenating model that can multiply and self-sustain after the initial investment. The addition of social businesses can provide training grounds for

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<sup>7</sup> GED stands for the process of earning the equivalent of high school diploma, which is called a GED certificate or credential, where the candidates are required to study for, take, and pass tests that measure high-school level skills and knowledge.



their clients utilizing the different resources such as time and unused talents. In other words, in addition to receiving help the people can give back their time and talents to do something productive while learning the new pathway to innovation and professional development. The LEC launches more sustainable entrepreneurial ministries that will consistently rejuvenate and refurbish resources for the people in Dayton.

We live in a period in which the boundaries between the government, nonprofit, and business sectors are creating a vague impression. This blurring results form a search for more innovative, cost-effective, and sustainable ways to address social problems. The nonprofit organizations are adopting frameworks, methods, and strategies from the business world in hopes of improving their performance. On the other hand the socially profitable organizations are emerging or expanding their presence in arenas formerly dominated by the business world. This understanding will lead to a new breed of social entrepreneurs creating for social-profit organizations explicitly to serve social purposes. The researcher identities this shifts as a major need to transform LEC as an exemplary model for socially profitable organization.

Due to a great shift the research moved the context to United Theological Seminary and Concord United Methodist Church and with the change of focus to the project titled as “Bringing awareness of modern day slavery (Human trafficking) to the church leaders and the congregations” from a pastoral counseling framework. The researcher made this shift because of the following connections such as the biographical, professional and educational background. In connection with human trafficking the United Nations data suggests that the United States is the second primary destination for

human trafficking after Germany, because it is wealthy, industrialized, and prostitution is not only tolerated, but legal in some states.<sup>8</sup>

Ohio is a state in the mid-western great lakes region of the United States. Ohio is the 34th largest, the 7th most populous, and the 10th most densely populated of the 50 United States. The state's capital and largest city is Columbus. The State of Ohio geographically shares its borders with Pennsylvania, West Virginia, Kentucky, Indiana, and Michigan and Lake Erie. Ohio received its statehood on, March 1, 1803.<sup>9</sup> In 2014, the Census the estimated population in state of Ohio is 11,594,163.<sup>10</sup>

The city of Dayton traces back to its first settlers who arrived around 1810. The town of Dayton was founded in 1835. The town has a total area of 36.0 square miles. The present day Dayton population is estimated around 143,355 (2013).<sup>11</sup> The unemployment rate in the Dayton metro area now remains above 19.8%.

As of 2008, specific 45404 zip code has a poverty rate of 30.1%, more than double the 13.4% rate of Ohio. March 2012 the cost of living index in zip code 45404: 95.1 (less than average, U.S. average is 100).<sup>12</sup> According to the city data the zip code 45404/3 has median household income below state average, median house value below state average, Hispanic race population percentage below state average,

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<sup>8</sup> Erika Ewing Christensen, "Sex Trafficking Victims and Offenders in the United States: A Descriptive Study," (Master of Social Work thesis, California State University, Sacramento, 2012), accessed November 28, 2013, [www.africanamerican.com/...%20african%20american%20history11/slavery/](http://www.africanamerican.com/...%20african%20american%20history11/slavery/).

<sup>9</sup> Info please, "Ohio: Facts and Figures," Info please, accessed November 14, 2012, <http://www.infoplease.com/encyclopedia/us/ohio-state-united-states-facts-figures.html#ixzz2DFhNQJj0>.

<sup>10</sup> Quick Facts, "State & County Quick Facts," United States Census Bureau, last modified March 14, 2015, accessed March 14, 2015, <http://quickfacts.census.gov/qfd/states/39000.html>.

<sup>11</sup> Quick Facts, "State & County Quick Facts," United States Census Bureau,

<sup>12</sup> City Data, "45404 Zip Code Detailed Profile," City Data, accessed November 14, 2013, <http://www.city-data.com/zip/45404.html#ixzz2kebt8BW>.

renting percentage above state average, house age above state average and percentage of population with a bachelor's degree or higher significantly below state average.<sup>13</sup>

Despite progress in fighting human trafficking across the United States, efforts in Ohio remain mediocre. The state continues to receive a 'C' on a nationwide report card.<sup>14</sup> In December 2010, Ohio passed a law making human trafficking a second-degree offense. 1,078 children in Ohio are currently presumed to be trafficked, with 300,000 children at high risk to be trafficked in the United States.<sup>15</sup> According to greater Cincinnati human trafficking report in Ohio, 85% of surveyed law-enforcement officials, attorneys, and social workers believed they had dealt with human trafficking cases. While, only 20% were aware of relevant Ohio laws criminalizing it.<sup>16</sup>

According to Polaris, (Human Trafficking Statistics), there are 27 million people in modern day slavery across the world.<sup>17</sup> 12.3 million Adult and Children are in forced labor around the world.<sup>18</sup> 800 thousand people are trafficked across international borders

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<sup>13</sup> City Data, "45404 Zip Code Detailed Profile," City Data, accessed November 14, 2013, <http://www.city-data.com/zips/45404.html#ixzz2keg5jP32>.

<sup>14</sup> Jessie Balmert, "Report: Ohio Receives C for Efforts to Combat Human Trafficking," accessed November 17, 2013, <http://www.mansfieldnewsjournal.com/article/20131107/NEWS01/311070009/>.

<sup>15</sup> Be Free Dayton, "The Facts are Startling," accessed March 14, 2015. <http://befreedayton.org/facts-are-startling>.

<sup>16</sup> UNICEF, Educator's Guide a Collection of Curricula to Aid in Ending Violence and Exploitation, Chicago Alliance Against Sexual Exploitation or the United States Fund for UNICEF, accessed March 14, 2015, <http://www.traffickingresourcecenter.org/sites/default/files/Educator%E2%80%99s%20Guide%20-%20Guide%20to%20End%20Violence%20and%20Exploitation%20-%20UNICEF%20and%20CAASE.pdf>.

<sup>17</sup> Polaris Project, "Human Trafficking Statistics," Polaris Project, National Human Trafficking Resources Center, 2010, [www.polarisProject.org](http://www.polarisProject.org), accessed December 8, 2010, <http://wiki.preventconnect.org/file/view/Human+Trafficking+Statistics+from+the+Polaris+Project.pdf.5>

<sup>18</sup> Polaris Project, "Human Trafficking Statistics,"

every year as of 2007.<sup>19</sup> \$ 32 Billion is generated yearly as profits by human trafficking industry.<sup>20</sup> Ohio works both as a destination and origin of human and labor trafficking. There are many factors that account for the existence of foreign born trafficking victims in Ohio. The growing pool of legal and illegal immigrant population draw victims or hide victims.<sup>21</sup> “International trafficking into United States often occurs along the Canadian and Mexican borders to the United States. The proximity to the Canadian borders makes it possible for victims to be moved through Michigan and be trafficked in various venues throughout Ohio.”<sup>22</sup> There is a numerical growth in foreign born populations in Ohio since 1990. “Ohio businesses employ migrant labor in many different sectors including textiles, agriculture, restaurants, construction and domestic work.”<sup>23</sup>

Ohio also plays a major role as an origin state for domestic victims of sex and labor trafficking. Toledo, Ohio is currently number four in the nation in terms of the number of arrests, investigations, and rescue of domestic minor sex trafficking victims among U.S. cities. “1,078 American born youth in Ohio are trafficked into the sex trade

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<sup>19</sup> U.S. Department of State, Trafficking in Person Report, 8<sup>th</sup> ed., (Washington, DC: U.S. Department of State, 2008), 7. “Human Trafficking Statistics,” Polaris Project, National Human Trafficking Resources Center, 2010, [www.polarisProject.org](http://www.polarisProject.org), accessed December 8, 2010, <http://wiki.preventconnect.org/file/view/Human+Trafficking+Statistics+from+the+Polaris+Project.pdf>.

<sup>20</sup> International Labor Office, The Cost of Coercion: Executive Summary of 2009 Global Report on Forced Labor,(2009), 4, [http://www.ilo.org/global/about-the-ilo/press-and-media-centre/press-releases/WCMS\\_081882/lang--en/index.htm](http://www.ilo.org/global/about-the-ilo/press-and-media-centre/press-releases/WCMS_081882/lang--en/index.htm) , accessed December 9, 2010, Cited in <http://wiki.preventconnect.org/file/view/Human+Trafficking+Statistics+from+the+Polaris+Project.pdf>, 1.

<sup>21</sup> Central Ohio Rescue and Restore Coalition, “What is Human Trafficking,” accessed February 06, 2015, [http://www.centralohiorescueandrestore.org/uploads/Ohio\\_Trafficking\\_in\\_Persons\\_Research\\_Sub-Committee\\_Report\\_2010\\_2-8\\_Final.pdf](http://www.centralohiorescueandrestore.org/uploads/Ohio_Trafficking_in_Persons_Research_Sub-Committee_Report_2010_2-8_Final.pdf), 12.

<sup>22</sup> Central Ohio Rescue and Restore Coalition, “What is Human Trafficking,”12.

<sup>23</sup> Central Ohio Rescue and Restore Coalition “What is Human Trafficking,”12.

over the course of a year.”<sup>24</sup> Around “2,879 American born youth in Ohio are at risk of sex trafficking and there were 15 cases of human trafficking identified in Columbus and Toledo between January 2003 and June 2006.”<sup>25</sup>

Dayton, Ohio is located in west-central Ohio, Dayton ranks eighth on our list of the top 10 cities with the highest poverty rates.<sup>26</sup> Its current problems largely stem from a lack of high-paying jobs in the region, which is mostly because so many high-paying manufacturing jobs have evaporated or moved to different part of the globalized economy. According to the latest research the city's median household income of \$28,595 is 40 percent lower than the state average.<sup>27</sup> While the state has a reasonable unemployment rate of just over 6 percent, Dayton's exceeds 10 percent. Clearly, the city is in dire need of not just more jobs but of better-paying ones.

There are approximately 328 churches in Dayton, Ohio. There are 19 Apostolic, 17 Assemblies of God, 11 Baptist, 17 Brethren, 6 Catholic, 16 Christian, 20 Christian Science, 18 Church of Christ, 20 Church of Jesus Christ of Latter Day Saints, 9 Nazarene, 9 Episcopal, 21 Jehovah's Witnesses, 20 Korean, 8 Lutheran, 21 Mosques, 10 Non-Denominational, 10 Orthodox, 7 Presbyterian, 20 Salvation Army, 20 Synagogues, 6 United Church of Christ, 4 or more United Methodist, and 19 Wesleyan.<sup>28</sup>

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<sup>24</sup> Polaris Project, “Human Trafficking Statistics,” 5.

<sup>25</sup> Jeremy M. Wilson and Erin Dalton, *Human Trafficking in Ohio: Markets, Responses, and Consideration*, RAND Corporation, 2007, xiv, accessed December 9, 2010, [http://www.rand.org/content/dam/rand/pubs/monographs/2007/RAND\\_MG689.Pdf](http://www.rand.org/content/dam/rand/pubs/monographs/2007/RAND_MG689.Pdf).

<sup>26</sup> Areavibes Blog, “Top 10 Cities With The Highest Poverty Rates,” Accessed March 8, 2016, <http://www.areavibes.com/library/top-10-highest-poverty-rates/>.

<sup>27</sup> Areavibes Blog, “Top 10 Cities With The Highest Poverty Rates,”

<sup>28</sup> Dayton Local, “Dayton Ohio Churches,” accessed March 14, 2015, <http://www.daytonlocal.com/churches.asp>.

Due to a major turn of events the researcher's project was moved from the Life Enrichment Center to United Theological Seminary and Concord United Methodist Church. This switch in the context turned out to be beneficial for the research and comes within the scope and limitation of the research. The change was necessary for the project because of the need and opportunity to make the clergy and parishioners aware about human trafficking. United Theological Seminary has such a great history and legacy in training the ministers since 1871.<sup>29</sup> United Theological Seminary is committed teaching the Bible and the historic Christian faith, preparing men and women for effective pastoral ministry.<sup>30</sup> United Theological Seminary currently has around an enrollment of six hundred plus students in the various Masters and Doctor of Ministry program. The student population is made up of pastors from various denominational backgrounds.

### **Conclusion**

Bringing awareness about modern day slavery to the clergy and laity population of the United Theological Seminary and Concord United Methodist Church is very crucial because of the multiplicity of its effectiveness through their churches and organizations they represent. The labor and human trafficking is a crime that often goes underreported due to its concealed nature, various misconceptions about its definition, and a lack of awareness about its indicators on the local level and global level. In modern day slavery people live stripped of their dignity and humanity and forced to work effectively without pay, trapped behind bars and worse and faces a lifetime of abuse and extreme labor.

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<sup>29</sup> United Theological Seminary, "United History" United Theological Seminary, accessed January 15, 2014, [www.united.edu/History/History-of-United-Theological-Seminary](http://www.united.edu/History/History-of-United-Theological-Seminary).

<sup>30</sup> United Theological Seminary,

## **CHAPTER TWO**

### **BIBLICAL FOUNDATIONS**

One study reported, after interviewing thousands of prostituted women, that they felt like "a human toilet, like they were being raped over and over again. Human Trafficking is the new face of the new American slavery and the fastest growing criminal industry. -Unknown

#### **Introduction**

In the biblical foundation chapter the researcher is giving a detailed exposition on the biblical frame work of the topic based on the Old Testament text from Exodus 3:7-8 and from New Testament text Luke 4:16-21 the Nazareth manifesto. There are more slaves today than all those unfortunate people who were seized from Africa during four centuries of the trans-atlantic slave trade. People are not programed to have sex with multiple strangers in a day or to work for no payment or under threat of violence. In order for somebody to do that, his or her defensive mechanism, resources and systems are broken down. For thousands of years, slavery was generally accepted as a natural outcome of war and conquest, of debt, and presumed social or racial inferiority.<sup>1</sup> As global population increases, along with rapid social, economic and technological changes,

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<sup>1</sup> Church of the Brethren," Modern-Day Slavery," Church of the Brethren Study and Action Guide, accessed March 18, 2015, <http://support.brethren.org/site/DocServer/ModernDaySlaveryPacket.pdf?docID=3701>, 1.

millions of people around the world are vulnerable to enslavement. Bonded labor<sup>2</sup> is very common in South Asia and South East Asia, where the moneylender has no intention of ever allowing the loan to be paid in full. Contract slavery is another type of enslavement where people are offered an employment but the contract they sign is just a way of entrapping them into slavery. Forced labor is common when we think about prostitution, domestic service, agriculture, factory, restaurant, or hotel work. Sex trafficking is the most heinous form of slavery today as it includes the children.

The Bible is clear that “vulnerable people should be protected and cared for, endangered people should receive justice, and abuse of any kind is a sin.”<sup>3</sup> When we deal with the Biblical foundation for human trafficking, the Bible is not directly dealing with the subject but although we find instances like Joseph sold into slavery by his brothers, and some parts of the Pauline epistles speak of slavery. Slavery is rampant in the Bible in both the Old and New Testaments. The Bible silently approves the concept of slavery in many passages. Many Bible passages are translated as servant, bondservant, and manservant instead of slave. There is enough thematic frame work in the Bible where the researcher could relate this topic with many biblical subjects like jubilee, prophetic writings, the deuteronomy code, covenant, status of women and marginalized in the Jewish context, exile, captivity and exploitation. In the New Testament one can discover the following connections such as the sociopolitical, economic and religious situation of

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<sup>2</sup> Debt bondage (also known as debt slavery or bonded labor) is a person's pledge of their labor or services as security for the repayment for a debt or other obligation. The services required to repay the debt may be undefined, and the services' duration may be undefined.

<sup>3</sup> All about God, “Human Trafficking Victims: What Does the Bible Say,” accessed March 18, 2015, <http://www.allaboutgod.com/human-trafficking-victims.htm#sthash.DpvNj3eO.dpuf>.



Palestine, the teaching of Jesus, Nazareth-manifesto, Pauline views, Johannine views and other New Testament writings. The primary commandment to love your God and love your neighbor are two golden rules, which are found in the Hebrew Scriptures and also revealed by Jesus as the heart of the message of the Kingdom of God. Within the scope and limitation of this project the researcher is including one Old Testament passage and one New Testament passage for exegesis and a deeper understanding and exploration. Here the researcher will conduct an exegetical study of those passages. From the Old Testament the researcher is dealing with Exodus 3:7-8 and from New Testament Luke 4:16-21 the Nazareth manifesto.

## **OLD TESTAMENT**

### **Exodus 3: 7-8**

7 Then the LORD said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings,

8 and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

9 The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them.

10 So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt."

Exodus 1-4 functions as a bridge between Genesis and the rest of the Torah and it provides the foundation for the way God will deal with the sons and daughters of Israel. Here the question comes to mind, what happens to the promise of God to make the descendants of Abraham into a great nation? Will God's people be in Egypt freed of slavery and possess the Promised Land? The genre rightly answers these questions. The faithfulness and the providence of God is revealed in Ex. 1-4. The faithfulness of God is

certain. After 400 years, God had not forgotten his promise to the fathers and mothers of the covenant. God is all-sufficient as revealed in His name. Here we see God's response to the cry of the Israelites.

Exodus 3 describes an epic encounter between the God of Israel and the servant of the Lord. Moses stumbles upon the burning bush, which is fiery yet unconsumed. Redemption is promised, even as summons is given. Here God enters world affairs in a new way, and thus this ground is holy. We might deem this imagery prophetic, foretelling even, for interpretation of this passage has proven also to be fiery yet unconsumed, full of promise yet altogether difficult, on an intellectual terrain all its own.<sup>4</sup> The book of Exodus also illustrates how God is the Redeemer from injustice and oppression and this is the paradigm for future liberation and redemption. The departure of the Children of Israel from Egypt demonstrates the departure from slavery and emancipation from bondage. God of the past generations announces his intention to be the God of the present generation as well. His faithfulness requires an involvement in the life and fortunes of those who are descended from the patriarchs.<sup>5</sup>

God speaking directly to Moses is an important part of the Israelites tradition that the editors of the Pentateuch were careful to preserve in full all three versions of the event (J, E, P).<sup>6</sup> Priestly version appears in Exodus: 6:2ff, while the J and E versions have been

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<sup>4</sup> Michael Allen, Exodus 3 after the Hellenization Thesis, Knox Theological Seminary, *Journal of Theological Interpretation* 3.2, (2009) 179-196, accessed March 23, 2015, <http://web.b.ebscohost.com/ehost/detail/detail?vid=7&sid=432d0a41-fee0-468a-9ed9-08b3db232a73%40sessionmgr198&hid=105&bdata=JnNpdGU9ZWZhvc3QtG12ZQ%3d%3d#db=oah&AN=OTA0000054446>.

<sup>5</sup> Lester Meyer, *The Message of Exodus: A theological Commentary* (Minneapolis: Augsburg Publishing House, 1983), 47.

<sup>6</sup> Jahwist or Yahwist, the Elohist, the Deuteronomist, and the Priestly code.

woven together in Exodus 3:6-4:12.<sup>7</sup> The primary text of vs. 7-8 comes under the “J” source (Ex: 3: 7, 8, 16,-17, 4:1, 4:2-9, 4:10 and 4:11-13). The E source (3:6a, 9, 10, 11, 12, 13, 14-15) and P source (6: 2-4, 5, 6-7a, 7b -8, 9-10, 12, 7: 1-5)<sup>8</sup> is found in these passages. The foundation for the exegesis of this periscope will be based on the expression, grammar and syntax<sup>9</sup> of the texts. An approach also will be used to understand the plot and the narrative presented in the text. Few key terms will be examined in the light of the context of the researcher’s thematic interest. The wider contexts in (vs. 6) summarize where God is speaking to Moses and reminding him about the promises given to the forefathers. The Israelites enjoyed for a while peace and prosperity in Egypt, but God here also recognizes the misery, cry and slavery of his chosen people. Any response of God that is based on their cry will be as a result of the covenant He had established with Abraham, Isaac and Jacob.

The outcry of the sons and daughters of Israel prompted four distinctive responses from God; (1) He heard and acknowledged their cry (2) He remembered (Divine Remembrance) his covenant with Abraham, Isaac and Jacob (3) He looked and saw their circumstances and finally (4) He knew.<sup>10</sup> “The setting form of the narrative reflects a redactional setting, concerned to set various exodus traditions together in a meaningful

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<sup>7</sup> James Plastaras, *The God of Exodus: The Theology of the Exodus Narratives* (Milwaukee: The Bruce Publishing Company, 1966), 67.

<sup>8</sup> James Plastaras, *The God of Exodus*, 68-69.

<sup>9</sup> The arrangement of words and phrases to create well-formed sentences in a language.

<sup>10</sup> Vandyck Ishmael Lomotey, A Hebrew Exegesis of Exodus 1-4, Masters of Evangelical Theology, Tyndale Theological Seminary, accessed March 20, 2015, [http://www.academia.edu/4128707/A\\_HEBREW\\_EXEGESIS\\_OF\\_EXODUS\\_1-4\\_Presented\\_by\\_Vandyck\\_Ishmael\\_Lomotey\\_Masters\\_of\\_Evangelical\\_Theology\\_Tyndale\\_Theological\\_Seminary](http://www.academia.edu/4128707/A_HEBREW_EXEGESIS_OF_EXODUS_1-4_Presented_by_Vandyck_Ishmael_Lomotey_Masters_of_Evangelical_Theology_Tyndale_Theological_Seminary).

whole. This setting applies to the Aaronic expansion and the E materials, as well as to the basic J form of the tradition. The redactional setting may be cultic in character.”<sup>11</sup>

The Lord said in Hebrew, ‘Jehovah’ said, the “God” in Exodus 3:6 is ‘Jehovah’, here and again ‘God’ in Exodus: 3:11. Jehovah the God of their forefathers is a hybrid form of the divine name, which was produced by combining the four consonants YHWH with the vowels of the noun ‘*adonai*’, meaning Lord.<sup>12</sup> The historical critical exegesis of the OT, the term ‘*Yahwist*’ designates one of the principle sources of the Pentateuch. This discovery of a Yahwist source is linked to the critical research of the 18<sup>th</sup> Century.<sup>13</sup> Freeing the people of Israel from slavery is considered as an impossible task for Moses. When in doubt, Moses asked the question; How on earth I am going to free the Israelites, God’s simple answer was “I will be with you.” (Ex: 3:12) This declaration comes after an affirmation in (3:6) “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” This rich text also explains the message of God’s character. I have observed the misery of my people who are in Egypt, says God. I have heard their cry on account of their taskmasters. Indeed, I knew their sufferings. The speech of God introduced with He saw, heard and sympathized. God observed the misery, heard their cry and know their sufferings or sorrows Vs.7 because of their taskmasters. This explains the personal connection of God with the suffering people. Through Moses, God told the Israelites, "Now therefore, if you will indeed obey my voice and keep my covenant, then

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<sup>11</sup> George W. Coats, *Exodus 1-18: The Forms of the Old Testament Literature Vol. II A* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1999), 41.

<sup>12</sup> Ronald E. Clements, “Exodus” P.R. Ackroyd, A.R.C Leaney, J.W. Packer (Gen. Eds), *The Cambridge Bible Commentary* (Cambridge: University press, 1972), 24.

<sup>13</sup> Albert De Pury, “Yahwist (“J”) Source”, David Noel Freedman (Ed), *Anchor Bible Dictionary, Vol 6 Si-z* (New York: Double Day, 1992), 1012.

you shall be a special treasure to me above all people; for all the earth is<sup>14</sup> mine. And you shall be to me a kingdom of priests and a Holy nation" (Exodus: 19: 5-6).<sup>15</sup>

This covenantal relationship and God's intervention is a prominent theme in the Old Testament. In the wider OT context, we have a creator God who withdrew from his creation and leaves his creatures entirely to their own aloof from the world of men and women. He represents no ideal, makes no demands, enjoins no obligations, provides no moral governance of the world and imposes no moral law. But we observe a different side of God who is taking the initiative for a relationship. This also Exodus: 2: 24-25, "God heard their groaning, and God remembered his covenant with Abraham, Isaac, and Jacob. God looked upon the Israelites and God took notice of them."<sup>16</sup>

A land flowing with milk and honey (Exodus 3:17), the promise is not literally fulfilled in any places in the patriarch's life and in many instances the patriarchs faced with famine in Canaan. However for an entire people suffering in slavery in Egypt, emphasis on the fertility and alternativeness of the land of promise plays an important role in fortifying their morale, in raising their spirits, and in sustaining their courage in the face of adversity.<sup>17</sup> The text like this shows the phrases, "a land-flowing with milk and honey" as a metaphor for fertility and richness, as well as grounded in an ancient historic perspective of reality.

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<sup>14</sup> Nahum M. Sarna, *Exploring Exodus: The Origins of the Biblical Israel* (New York: Schocken Books, 1996), 1.

<sup>15</sup> United Church of God, "God's Relationship with Ancient Israel," United Church of God, an International Association, 2015, accessed March 23, 2015, <http://www.ucg.org/bible-study-lesson/bible-study-course-lesson-7-calling-god/gods-relationship-ancient-israel/>.

<sup>16</sup> Bible Gateway, "Exodus 2:24-25," accessed March 23, 2015, <https://www.biblegateway.com/passage/?search=Exodus+2%3A24-25&version=NRSV>.

<sup>17</sup> Nahum M. Sarna, *Exploring Exodus: The Origins of the Biblical Israel* (New York: Schocken Books, 1996), 46.

“The Lord descended” is the decisive word through which God’s intervention began. “I have seen and have descended” marks the beginning of divine help. The land of Egypt is called ‘that land’ where people identify with the land as different and found themselves outside the land.<sup>18</sup> The land is also in this text characterized by three related descriptive phrases such as, good, fertile, flowing and streaming. The Promised Land also defined as a land having ethnic complexity. This is the land of six different kinds of people groups. To deliver and bring them up shows Vs. 8 the purpose of God’s intervention on behalf of his people. God is dissatisfied with Egyptians who have caused a great amount of suffering and affliction to the Israelites.<sup>19</sup>

In the Old Testament, the practice of slavery in a wider context was generally limited to the women and children of the enemies of the Israelites and was instituted by God.<sup>20</sup> The men of defeated cities were all killed.<sup>21</sup> The women and children could be spared and enslaved by the conquerors.<sup>22</sup> Slavery appears to be sanctioned in the New Testament, where slaves are told to obey their masters.<sup>23</sup>

Moses first rescues his fellow Israelites from an Egyptian taskmaster (Ex 2:11–14), then he rescues the daughters of Reuel from hostile shepherds (Ex 2:15–19), and finally he becomes the human agent of God’s rescue of Israel (Acts 7:25). Israel,

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<sup>18</sup> Walter Jacob, trans., *The Second Book of the Bible: Exodus* (Hoboken, New Jersey: Ktav Publishing House, 1992), 58.

<sup>19</sup> Lester Meyer, *The Message of Exodus: A Theological Commentary* (Minneapolis: Augsburg Publishing House, 1983), 48.

<sup>20</sup> Genesis 9: 25

<sup>21</sup> Deuteronomy 20: 13, 2: 34, 3: 6.

<sup>22</sup> “Slavery” Tim Crane (*Gen.Ed.*), *Routledge Encyclopedia of Philosophy*, CD-ROM, Version 1.0 (London: Routledge, 1998), disk1.

<sup>23</sup> Ephesians 6: 5; Colossians 3: 22; Titus 2:9.

enslaved in Egypt, cries out to the Lord (Ex 3:7). God tells Moses, "I have heard them crying out, I am concerned about their suffering Vs.8. For Isaiah it depicts the plight of Israel short of God's action, for they are like a "people plundered and looted, trapped in pits or hidden away in prisons. They have become plunder, with no one to rescue them" (Is 42:22) <sup>24</sup>

The Book of Numbers, chapter 35 talks about the city of refuge, which has an intrinsic connection between biblical rescue and city of refuge.<sup>25</sup> Israel's Cities of Refuge constitute a phenomenon apparently unparalleled in the ancient Near East. When the Holy one says; "I will bring them up out of that land to a good and broad land," God is talking about and promising a safe place. The purpose was to provide a safety zone for those who unintentionally caused the death, fear and bondage of another person.<sup>26</sup> The biblical history conform six safe cities that are set aside within Israel as cities of refuge.<sup>27</sup> The cities of refuge were places of sanctuary or asylum where a person who unintentionally kills someone may reside, without fear of blood revenge, until a trial can be held. These cities are discussed in following Bible passages such as Exodus 21:13;

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<sup>24</sup> Leland Ryken, James C. Wilhoit and Tremper Longman III Eds., *Dictionary of Biblical Imagery* (Downers Grove, IL: Inver Varsity, 1998) CD-ROM, disk 1.

<sup>25</sup> Numbers: 35: 10-15 and the LORD spoke to Moses, saying. "Speak to the people of Israel and say to them, when you cross the Jordan into the land of Canaan, then you shall select cities to be cities of refuge for you that the manslayer who kills any person without intent may flee there. The cities shall be for you a refuge from the avenger that the manslayer may not die until he stands before the congregation for judgment. And the cities that you give shall be your six cities of refuge. You shall give three cities beyond the Jordan and three cities in the land of Canaan, to be cities of refuge. These six cities shall be for refuge for the people of Israel, and for the stranger and for the sojourner among them, that anyone who kills any person without intent may flee there.

<sup>26</sup> Robert I. Vasholz, 1993. "Israel's Cities of Refuge", *Presbyterion* 19, no. 2: 116-118. *ATLA Religion Database with ATLASerials*, EBSCOhost, accessed April 8, 2014.P. 116.

<sup>27</sup> The cities were Kedesh, Shechem, Hebron, Bezer, Ramath, and Golan (Joshua 20:7-8). Got Questions Ministries, "What were the cities of refuge in the Old Testament," 2015, accessed on April 15, 2015, <http://www.gotquestions.org/cities-of-refuge.html>.

Num: 35:9–15; Deut: 4:41–43; 19:1–13; Joshua 20; and 1 Chronicles 6.<sup>28</sup> In Exodus 21:12–14, which is part of the Covenant Code and thus probably reflects an early tradition, a distinction is made between intentional and unintentional murder. The perpetrator of an intentional murder shall be dealt immediately, but the person who kills accidentally, or at least without intention, shall have a place to flee. This distinction is continued in Num: 35:9–15. Here, the cities are specifically called Cities of Refuge (Num:35:11). They are to be places where the unintentional murderer may wait until he/she can stand for judgment before the community (Num: 35:12), without fear from an avenger (see Gen 9:5–6; Num: 35:16–21, esp. v 19). In addition, the passage specifies that there will be six Cities of Refuge (Num: 35:13), three of which shall be East of the Jordan River and three west of the Jordan (Num: 35:14), and that these cities shall be available for the people of Israel, for sojourners and for those who dwell in their (Israel's) midst (Num: 35:16).<sup>29</sup>

The passage in Deuteronomy continues the same legislative perspective, with the added specification of particular cities as Cities of Refuge. In Deut: 4:41–43, the cities east of the Jordan are mentioned. Deut 19:1–13 is concerned with the cities west of the Jordan. In Joshua 20, after a reference to the prior discussion of Cities of Refuge with Moses, Yahweh explains the idea of Cities of Refuge to Joshua. In addition to repeating the general theory of sanctuary, a procedure for admission to a City of Refuge is mentioned in Joshua 20:4. The killer must explain his case to the elders of the city in the gate of the city. Also, there is an obscure comment that the slayer may return home after

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<sup>28</sup> John R. Spencer, "City of Refuge," Freedman, David Noel, ed., *The Anchor Bible Dictionary*, (New York: Doubleday, 1997), 1992.

<sup>29</sup> John R. Spencer, "City of Refuge," 1992.



a trial or after the high priest has died (Josh 20:6). The reasons behind this amnesty after the death of the high priest are not fully understood. After this discussion of asylum in general, Joshua sets up the Cities of Refuge themselves (Josh 20:7–9). Kedesh in Galilee, Shechem in Ephraim, and Kiriath-arba (Hebron) in Judah are the three cities west of the Jordan (Josh 20:7). They go with the three cities east of the Jordan—Bezer, Ramoth-Gilead, and Golan (Josh 20:8)—which are also mentioned in Deut: 4:43. These cities are for the people of Israel as well as for the sojourner (Josh 20:9).<sup>30</sup> The dating of the Cities of Refuge is generally argued to be in one of three periods: during the monarchical period of David and Solomon; during the 8th-century expansion of Jeroboam II (2 Kings 14:23–29); or during the 7th-century reforms of Josiah, when he restored the nation (2 Kings 23:1–25).

There is an intrinsic connection we find in the old theological expression called ‘liberation motif,’ which is also a thread that stitches the biblical canonical code from Genesis to Revelation. Yahweh is portrayed in the history of Israel as their rescuer and liberator. This idea of rescuing and liberating has an underlying soteriological premise. This idea of redemption starts with one single nation Israel and gradually develops to a theme of redemption beginning with Israel and moving out to other nations. Here, Yahweh is portrayed as the Redeemer of the nations and Israel as God’s chosen instrument.<sup>31</sup> The Old Testament salvation history, we witness a God who is closely working with the people who have become wretched slaves of Egypt. These are people

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<sup>30</sup> John R. Spencer, “City of Refuge,” 1992.

<sup>31</sup> Jefferson Bennit, “The Motif of Rescue and Liberation,” last modified September 2, 2013, accessed April 17, 2014, <http://vaticos.wordpress.com/2013/09/02/the-motif-of-rescue-and-liberation/>.

who needed assistance and got it.<sup>32</sup> Nowhere does the book of Exodus portray God's concern with how the Israelites came to be in such a predicament in the first place. Liberation therefore is not dependent on circumstance pre-dating the condition that people find themselves in.

Just like the 'liberation motif' the Bible also epic 'the danger motif'. People living in exile and exodus are also in danger.<sup>33</sup> Liberation in the OT is not a vicarious freedom. The motive in the Exodus story for the Israelites to leave Egypt is to celebrate a feast in honor of the Lord. The image of feasting and celebrating in the presence of God summarizes the relationship, which God wants and desires for this treasured people.<sup>34</sup> In the Old Testament, the liberating action of Yahweh, serving as a model and reference for all others, is the Exodus from Egypt, 'the house of bondage'. When God rescues the people from hard economic, political and cultural slavery, he does so in order to make them, through the Covenant on Sinai, 'a kingdom of priests and a holy nation' (Exodus 19:6). God wishes to be adored by people who are free. All the subsequent liberations of the people of Israel help to lead them to this full liberty that they can find only in communion with their God.<sup>35</sup> Zionist Jews consider themselves as a chosen people who

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<sup>32</sup> Ezra Chitando, and Masiwa Ragies Gunda. 2007. "HIV and AIDS, stigma and liberation in the Old Testament." *Exchange* 36, no. 2: 184-197. *ATLA Religion Database with ATLASerials, EBSCOhost*, accessed April 17, 2014.

<sup>33</sup> Ryken Leland, Wilhoit, James C, and Tremper Longman III: *Dictionary of Biblical Imagery* (Downers Grove, IL: Inter Varsity Press, 1998).

<sup>34</sup> UTOR web Individual web pages, "The Exodus Motif in the Psalms," accessed April 17, 2014, [http://individual.utoronto.ca/mfkolarcik/psalms3\\_6Exodus.PDF](http://individual.utoronto.ca/mfkolarcik/psalms3_6Exodus.PDF), 33.

<sup>35</sup> Peter Hebblethwaite, "Let My People Go: the Exodus and Liberation Theology," *Religion, State and Society*, Vol. 21, No. 1, 1993, accessed April 17, 2014, [http://www.biblicalstudies.org.uk/pdf/rss/21-1\\_105.pdf](http://www.biblicalstudies.org.uk/pdf/rss/21-1_105.pdf), 111.

should dominate all over the world, not only in the economic and political arena but also geographically.

Liberation theology is a reverse attempt to incorporate religion as a practical aspect of life in social and political directions. According to Christian principle liberation theology's emphasis upon the poor gives the impression that the poor are not only the object of God's concern but the salvific and revelatory subject. In the liberation motif the cry of the oppressed is the voice of God. Everything else is projected as a vain attempt to comprehend God by some self-serving means. This is a confused and misleading notion. Biblical theology reveals that God is for the poor, but it does not teach that the poor are the actual embodiment of God in today's world.<sup>36</sup> In the proclamation of abundant life before death to the downtrodden, women, children and men the theme of liberation runs throughout the Hebrew Bible. It is our contention that a re-reading of the Hebrew Bible in contexts of human, sex and labor trafficking provides the researcher with critical resources to undermine stigma and highlight the liberative motif in the Old Testament. In Exodus we read, "Praise be to the Lord, who rescued you from the hand of the Egyptians and of Pharaoh, and who rescued the people from the hand of the Egyptians."<sup>37</sup>

## NEW TESTAMENT

### Luke 4:18

Vs.18. "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim

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<sup>36</sup> Saied R. Ameli, "Universality of Liberation Theology: One is equal to all and all are equal to one", Arzu Merali and Javad Sharbaf (eds), *Towards a New Liberation Theology: Reflections on Palestine* (UK: Islamic Human Rights Commission, 2009), last modified Jan1,2009, accessed April 17, 2014, [https://www.academia.edu/1981027/Towards\\_a\\_new\\_liberation\\_theology\\_reflections\\_on\\_Palestine](https://www.academia.edu/1981027/Towards_a_new_liberation_theology_reflections_on_Palestine), 16.

<sup>37</sup> Exodus 18:10

release to the captives and recovery of sight to the blind, to let the oppressed go free,

It is recognized today among the biblical scholars that the author of the third Gospel and the book of Acts are same because both the books are addressed to the same person Theophilus. Book of Acts refers to the former treatise and the language style and vocabulary of the original Greek there is an unmarketable similarity.<sup>38</sup> When Jesus came to Nazareth, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.” Luke 4:18

The Nazareth scene has been brought forward by Luke from its Markan position (6:1-6) and Luke omits Mark 1:15 and instead characterizes Jesus’ preaching ministry by means of his account of Jesus’ activity in Nazareth and Capernaum. Luke had access to an additional account of Jesus’ ministry in Nazareth. Isaianic text (Is:61:80-82) quoted in Vs.18-19 is clearly Septuagintal.<sup>39</sup> Here we have a messianic self-affirmation that would fit what we know of the historical Jesus especially the eschatological prophet. Luke’s Nazareth synagogue scene contains the earliest extant report of a synagogue service. “The major elements of the synagogue service were the recitation of the shema’ (Deut: 6: 4-9, 11:13-21, Num: 15: 37-41), the praying of the Tephillah by one of the congregations,

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<sup>38</sup> Norval Geldenhuys, *Commentary on the Gospel of Luke* (Grand Rapids, MI: WM. B. Eerdmans Publishing, 1995), 15.

<sup>39</sup> John Nolland, “Preaching in Nazareth (4:16-30),” *Word Biblical Commentary Vol 35a Luke 1-9:20*, David A. Hubbard and Glenn W. Barker, Eds., (Dallas, TX: Word Books Publisher, 1989), 191.

reading from the Torach, reading from the prophet, a sermon based on the reading and a final priestly blessing.”<sup>40</sup> Here Jesus might have read from a fixed lectionary cycle.

Gospel of Luke 4: 16-30 “is widely regarded as a programmatic text for Luke’s whole enterprise and has therefore been the subject of intense study. The first focus of interest in the study of this periscope<sup>41</sup> has been the quotation from Isa: 61 where attention has been given to the Christology involved and to the nature of the program of liberation implied.”<sup>42</sup>

Proclaim, free, heal and restore, this is what Jesus came to do. In his inaugural message, Jesus sets forth the parameters of his ministry. Here in his hometown of Nazareth, he stands before his own community and announces to them who he is and what he has come to the world to do. Throughout the gospel according to Luke, we observe Jesus doing these very things: He proclaims the good news and He heals, He frees and He restores all who will come unto Him.

“The Spirit of the Lord is upon me,” continues the thread that runs back through 4:14 and 4: 1 to 3:33 where the spirit came down, upon him. Luke talks about the same concept in Acts 10: 38 “God anointed me with the Holy Spirit.” The natural sense in the Isaianic context is prophetic. When Jesus refers to the “year of the Lord’s favor,” he hearkens back to the Hebrew practice of Jubilee (*dekton* in the Greek). This is, the year after seven cycles of seven, when the Jubilee of the Lord is celebrated (Lev 25–10). In the Jubilee year, slaves were set free, debts were forgiven, and land was returned to previous owners.

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<sup>40</sup> John Nolland; “Preaching in Nazareth, 194.

<sup>41</sup> Periscope means to explore the world through the eyes of somebody else.

<sup>42</sup> John Nolland; “Preaching in Nazareth, 195.

The language of Jubilee, liberty, and release (Lev 25 and Deut: 15:2) is being picked up in Isaiah 61 and emphasized as the ministry of Jesus. There is a definite Jewish tradition of using the language of Jubilee to the image of salvation. "The Luken Jesus is a social reformer and does address himself in a fundamental way to the political structure of his world and deeply concerned with the literal, physical need of men as with their direct spiritual needs."<sup>43</sup> This practice of Jubilee is God's own command to the children of Israel in the wilderness. This God who had set them free from the oppression, bondage, and slavery of Egypt now required that they do the same for one another (Deut: 6:20–25). Thus, the ethic of God is demonstrated consistently in the act of deliverance found in Exodus and in the practice of Jubilee. The ethic of God is also made known in the life and ministry and person of Jesus. Jesus, in the Hebrew Y'shua, literally means deliverance, salvation. The deliverance, rescue, salvation of the Hebrews is the freedom from the bondage and for followers of Jesus it is freedom from the chains of sin. This, then, is the message of Jesus in Luke 4, that in him the Jubilee has come and freedom, deliverance, salvation are made available to all. We then follow Jesus, himself the wisdom of God made manifest in this world, and commit to proclaim, heal, free, and restore.

Under the influence of Roman law, a slave is usually considered to be a person owned by another, without rights, and like any other form of personal property, to be used and disposed of in whatever way the owner may wish.<sup>44</sup> A general theory or definition to explain slavery in all culture and times is difficult. Slavery is holding a

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<sup>43</sup> John Nolland; "Preaching in Nazareth, 196.

<sup>44</sup> New Bible Dictionary, "Slavery," *The New Bible Dictionary*, CD-ROM (Wheaton, IL: Tyndale House Publishers, Inc., 1962).

person in servitude by violence, natal alienation and personal dishonor as the chattel of another.<sup>45</sup> The main sources of ancient slaves were warfare, piracy, brigandage, the international slave trade, kidnapping, infant exposure, natural reproduction of the existing slave population and the punishment of criminals to the mines or gladiatorial combat.<sup>46</sup> Manumission was an act that liberated a slave; the former slave was then termed a freedman or freedwoman. It was a legal procedure, not an attempt to effect political change, and so differs dramatically from emancipation, synonymous with the abolition of slavery, though it was a practice in the Roman world but mostly unusual practice to the slave history. The Greco-Roman slave system was an integral part of every aspect of life in Paul's time.<sup>47</sup>

Estimates are that 85-90 percent of the inhabitants of Rome were slaves or of slave origin in the first and second centuries A.D.E. By law, slaves were what Aristotle called "human tools." Nevertheless, in the first century they were granted many rights.<sup>48</sup> They could worship as members of the extended family of their owner. They could marry. Such marriages, however, were called *contubernium* rather than *matrimonium*. This meant that the offspring of slaves became the property of the owner.<sup>49</sup> In addition to being farm workers or semiskilled laborers, slaves were also artisans, workers in crafts,

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<sup>45</sup> J. A. Harrill, "Slavery", Various, *Dictionary of New Testament Background*, CD-ROM (Downers Grove, IL: Inter-Varsity Press, 2000).

<sup>46</sup> J. A. Harrill, "Slavery"

<sup>47</sup> A. A. Rupperecht, "Slave, Slavery" Hawthorne, Gerald F.; Martin, Ralph P.; and Reid, Daniel G.; eds., *Dictionary of Paul and His Letters*, (Downers Grove, IL: Intervarsity Press, 1998). CD-ROM, disk1.

<sup>48</sup> A. A. Rupperecht, "Slave,

<sup>49</sup> A. A. Rupperecht, "Slave,

architects, physicians, administrators, philosophers, grammarians, writers and teachers. Frequently they worked for industrial or building corporations for daily wages that were then paid in part (about two-thirds) to their owners.

Paul refers by name to slaves or former slaves who were believers. He tangentially discusses the status of slaves in 1 Corinthians and Philemon. He also describes salvation by grace through the imagery of slavery. Three key words—redemption, justification and reconciliation reveal the powerful role that the metaphor of slavery played for Paul in giving expression to his theology. Redemption, literally the setting free of a slave, is used by St. Paul to say that Christ has liberated believers from their sin. Justification, the act of being judged and found not guilty, is used to describe the Christians' freedom as the complete freedom a slave received upon manumission. Reconciliation, the bringing together of those who had been separated from each other, is used to convey the idea that as the slave, excluded from the rights and privileges of a free society, became a member of that society upon his manumission, so the one who comes to Christ becomes now a member of God's family. Redeemed, justified, reconciliation, adoption, son-ship, the believing person thus is lifted from the lowest level of a slave to that of a child and heir of the promised salvation by the grace of God.

Society in the Ancient Near East consisted of three large social groups: freemen, semi-free population, and slaves. In all probability, slaves were originally foreigners, mainly prisoners of war. Beginning with the earlier periods, debt slavery was one of the basic sources of replenishing the slave population.<sup>50</sup> Slaves, just like livestock, constituted a basic form of movable property. They were deposited as security, included

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<sup>50</sup> Muhammad A. Dandamayev, "Slavery," Freedman, David Noel, ed., *The Anchor Bible Dictionary*, CD-ROM (New York, NY: Doubleday, 1997), 1992.



in dowries, transferred by inheritance, etc. The institution of slavery had a profound influence on the social structure, ideology, law, social psychology, morals and ethics of the various cultures of the Ancient Near East.<sup>51</sup> As seen in the book of Job (7:2), a slave's life was associated with exhausting labor, and the slave was longing for shadows like a hireling waited for his wage. Slavery had a profound influence on the social structure, ideology, law, and social psychology of the Biblical cultures.<sup>52</sup> Jesus repeatedly spoke of the relation of the disciples to himself as that of servants to their lord (Matt. 10:24; John. 13:16).<sup>53</sup> Freedom from servitude, satanic oppression, sin, death and legal requirements<sup>54</sup> are also connected with the concept of slavery. The difference between servant and slave is not clear in the biblical writings.<sup>55</sup> Today we find around 21-30 million slaves in the world. People forced to work without pay, under threat of violence and unable to walk away.<sup>56</sup>

When we deal with freedom the concept of “jubilee and jubilee year” in the biblical narrative has a great relevance. The concept of Jubilee Year (Leviticus: 25) can be interpreted through the lens of various historical issues.<sup>57</sup> Leviticus Chapter: 25 details

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<sup>51</sup> Muhammad A. Dandamayev, “Slavery,” 1992.

<sup>52</sup> Muhammad A. Dandamayev, “Slavery,” 1992.

<sup>53</sup> Howard Marshall, J.I. Packer, D.J. Wiseman, A.R. Millard, eds, “Slavery”, *The New Bible Dictionary*, (Wheaton, IL: Tyndale House Publishers, Inc.) 1962. CD-ROM

<sup>54</sup> A. M. Reimer, “Freedom and Liberty,” Ralph P Martin, Peter H Davids, *Dictionary of the Later New Testament & Its Developments* (Downers Grove, Ill: Intervarsity Press, 2000), CD-ROM.

<sup>55</sup> Leland, Ryken, Wilhoit James C, and Tremper Longman III: *Dictionary of Biblical Imagery* (Downers Grove, IL: Inter Varsity Press, 1998). CD-ROM.

<sup>56</sup> Free the Slave, accessed April 22, 2014, <https://www.freetheslaves.net/sslpage.aspx?pid=375>.

<sup>57</sup> Robert S. Kawashima, "The Jubilee Year and the Return of Cosmic Purity." *Catholic Biblical Quarterly* 65, no. 3 (July 1, 2003): 370-389. *ATLA Religion Database with ATLASerials*, EBSCOhost, accessed April 7, 2014.

with the biblical system of jubilee. The year of jubilee came at the end of the cycle of seven Sabbatical Years. Two major themes of the jubilee were economic restoration and release of slaves.<sup>58</sup> Lev: 25:8-10 specifies it as the 50th year, though some scholars believe it may have been actually the 49<sup>th</sup> year that is the 7th sabbatical year. In this year there was a proclamation of liberty to Israelites who had become enslaved for debt, and a restoration of land to families who had been compelled to sell it out of economic need in the previous 50 years.<sup>59</sup> The jubilee was in essence an economic institution. It had two main points of concern: the family and the land. It was rooted therefore in the kinship structure of Israelite society and the system of land tenure that was based upon it. Lev: 25:23 can be translated as follows: “The land shall not be sold permanently, for the land belongs to me; for you are ‘guests’ and ‘residents’ with me.” This statement, at the heart of the chapter describing the jubilee, provides the hinge between the social and economic system described above and its theological rationale.<sup>60</sup> One of the central pillars of the faith of the Israelites was that the land they inhabited was Yahweh’s land. They are my slaves whom I brought forth out of the land of Egypt (Vs. 42, 55). Freed from slavery to Egypt, they were now slaves of God himself. Therefore nobody could now claim as his own private property a fellow Israelite, who belonged by right of purchase to God alone. The Exodus redemption thus provided the historical and theological model for the social and economic practice of redemption and jubilee. Those who are God’s freed slaves are

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<sup>58</sup> Brad Ronnell Braxton, “Freedom Received and Freedom Bestowed”, *Living Pulpit* 10, no. 2: 4-48. *ATLA Religion Database with ATLASerials*, EBSCOhost, accessed April 8, 2014., 40.

<sup>59</sup> Christopher J H Wright, “YEAR OF JUBILEE”, Freedman, David Noel, ed., *The Anchor Bible Dictionary*, CD-ROM (New York: Doubleday) 1997, 1992.

<sup>60</sup> Christopher J H Wright, “YEAR OF JUBILEE,”

not to make slaves of one another (25:39, 42). This weight of theological tradition concentrated in 25:23 gives seriousness to the economic measures.

The concept of debt relief for the poor is a biblical one. It was God's way of making sure that poverty would not become an inescapable, generational cycle that could not be broken. It was God's way of making sure that the rich never got too rich, and the poor never too poor. Unfortunately, that same cycle of inescapable, generational poverty holds many countries today firmly in its grasp.<sup>61</sup> The concept of jubilee rules can be applied to situations in which there is an inequitable distribution of resources.<sup>62</sup>

There is theological and eschatological import of the jubilee laws by reapplying them to the situation of exile. In God's thinking, the people of God as a whole are landless, dispossessed, in debt to God over their sin and enslaved to a foreign nation, and they long for the new era when they will be able to return to their ancestral land. Now, at last, in the preaching of the servant-messiah a Jubilee is proclaimed, and Israel is being forgiven her debt and called to return.<sup>63</sup> The concept of Jubilee has related similarity with restorative justice. And the offenders assume much more responsibility for their harmful actions.<sup>64</sup>

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<sup>61</sup> Christopher J.H. Wright; "A Year for Jubilee," last modified February 16, 2010, accessed April 10, 2014, <http://www.examiner.com/article/a-year-for-jubilee>.

<sup>62</sup> David A. Leiter, "The Year of Jubilee and the 21st Century." *Brethren Life and Thought* 47, no. 3-4 (June 1, 2002): 164-186. *ATLA Religion Database with ATLASerials*, EBSCOhost, accessed April 7, 2014.

<sup>63</sup> Andrew G. Shead, "An Old Testament Theology of the Sabbath Year and Jubilee." *Reformed Theological Review* 61, no.1: 19-33. *ATLA Religion Database with ATLASerials*, EBSCOhost, accessed April 7, 2014.

<sup>64</sup> Walter J. Burghardt S J, 2001. "Jubilee" *Living Pulpit* 10, no. 2: 4-48. *ATLA Religion Database with ATLASerials*, EBSCOhost, accessed April 7, 2014, 10.

Like the prophets of old, the church must stand against the exploitation and injustice perpetuated by corporate power. When corporations ignore the cry for justice, we can take our lead from Moses, the first labor leader and head of history's successful labor organizing campaign. Shadrach, Meshach, and Abednego surely would understand the need to refuse to bow to modern forms of economic idolatry. The prophets and the early Christian church confronted the powers. Modern people of faith must continue to speak out against the ways in which our economic system threatens the image of God incarnate in all people.<sup>65</sup>

The concept 'salvation' is a common phenomenon in all religions. Salvation is neither an act nor an event, but a coherent process, which has a reason, beginning and end. It is a change of whole being and becomes a new creation. Hebrew words for salvation has the following meaning such as deliver, bring to safety, to redeem and the major salvific terms are *gaual* ("redeem," "buy back," "restore," "vindicate," or "deliver") and *yausua* ("save," "help in time of distress," "rescue," "deliver," or "set free").<sup>66</sup>

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<sup>65</sup> Darren Cushman Wood in *The Other Side*, Jan.-Feb. 20, cited in 2001. "My World" *Living Pulpit* 10, no. 2: 4-48. *ATLA Religion Database with ATLASerials*, EBSCOhost, accessed April 7, 2014, 10.

<sup>66</sup> Gerald G. O'Collins, "Salvation", Freedman, David Noel, ed., *The Anchor Bible Dictionary*, CD-ROM (New York: Doubleday, 1997), 1992.

The individuals<sup>67</sup> and the groups<sup>68</sup> find help and deliverance in the face of very specific problems. The gentile nations must turn toward Jerusalem as center to find salvation.<sup>69</sup> The Hebrew Scriptures frequently denounce pagans and their idolatry, yet even in the pre-exilic prophecy maintains a certain universalism in God's saving activity. The English term salvation has its root in the Latin term for health or deliverance. Thus salvation properly refers to a state, when a person is removed from peril or threat into a heavenly protection.<sup>70</sup>

The New Testament uses the word *soutepuria* ("salvation"), *souteur* ("savior") and *soutepurion* ("salvation") along with many other terms such as freedom, justification, rescue, life, reconciliation, redemption, resurrection, and rule of God to express

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67 The Barren women receive the gift of a son (Judges 13; 1 Sam 1:1–2:11). Jacob seeks and receives the blessing from his father (Gen 27:1–29). The Psalms pray for deliverance from wicked people (Ps 12:1; 43:1; 86:16), victory for the king (Ps 20:9), and deliverance from personal enemies (Psalms 7, 109). The Psalms also offer thanksgiving when the individual is delivered from trouble (Psalm 34), from dangers in battle (Psalm 18), and from death (Ps 86:13), Gerald G. O'Collins, "Salvation", Freedman, David Noel, ed., The Anchor Bible Dictionary, 1992.

68 Example the great flood (Gen 6:5–9:19) portrays a situation of general perversion and consequent destruction from which God saves a just man (Noah) and his family; they form a holy remnant from which the entire human race will be regenerated. In Genesis 37–50 Joseph's family escapes starvation and Joseph is reconciled with his brothers. The cult of the Passover preserves the memory of the Israelites being delivered from their heavily armed persecutors through the crossing of dangerous waters (Exod 12:1–28). Through Deborah and Barak, God delivers the Israelites from the Canaanite oppression of Jabin and Sisera (Judges 4–5). The cycle of stories from the northern kingdom about the prophets Elijah and Elisha show God's power at work in a salvific way (1 Kings 17–2 Kings 10). Postexilic literature (Esther, Tobit, and Judith) presents the Israelites as a minority in a Diaspora situation. God intervenes to save this oppressed people. At times God's salvation seems restricted to a holy remnant (Isa 7:3–4; 10:20–23). Other prophetic voices attest to the Lord's steadfast love for the people as a whole and desire to renew the saving covenant with Israel (Hos 2:14–23). Both pre-exilic (Amos 1–2; Isaiah 13–23) and exilic prophecy (Jeremiah 46–51; Ezekiel 25–32) contain oracles against foreign cities and nations. Gerald G. O'Collins, "Salvation", Freedman, David Noel, ed., The Anchor Bible Dictionary, 1992.

69 Isa 2:1–4; 49:6, 22–23; 60:1–14.

70 John. R. Hinnells, The New Dictionary of Religions, (UK: Blackwell Publishing Ltd, 1995) CDROM.

salvation.<sup>71</sup> According to the Synoptic Gospels sin, sickness, deformity, demonic possession, the threat of death, the power of wealth and the constant and pervasive domination of “evil” or “the evil one” put people in need of deliverance.<sup>72</sup> Jesus' healings are signs both of his saving power and of the nature of salvation based on the kingdom. The Synoptic Gospels present salvation in terms of “entering” the kingdom of God, “accepting” it like a child or “sitting at table” in God’s kingdom.<sup>73</sup> The Synoptic record of Jesus’ promise of eschatological salvation portrays whoever loses his life for my sake and the gospel will save it”<sup>74</sup> In general, one is saved from bondage and brought to a state of well-being or blessedness. The blessedness of salvation is depicted in terms of health and wholeness. The economic *koinonia*, witness and allegiance are also interconnected.<sup>75</sup> The biblical writers speak about salvation from the dangers such as sin, day of God's judgment, oppression and Satan. The verb to save has reference to some physical or spiritual peril, the noun salvation pertains to the positive effects of God’s saving action. The image of the well-being defines salvation, peace, redemption, justification, reconciliation and inner change. The Biblical images for salvation describe:

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<sup>71</sup> σομ<sup>ο</sup>ζομ (“save,” “keep from harm,” “rescue,” “heal,” or “liberate”), and its compound diasομ<sup>ο</sup>ζομ. The corresponding nouns σωτηρια (“salvation”), σωτηρ (“savior”) and σωτηριον (“salvation”) turn up respectively. We find the very ruοmai (“rescue”) which also uses many other terms (“freedom,” “justification,” “life,” “reconciliation,” “redemption,” “resurrection,” and “rule of God”) to express salvation. Gerald G. O’Collins, “Salvation”, Freedman, David Noel, ed., *The Anchor Bible Dictionary*,

<sup>72</sup> Luke 15:18, Luke 8:48; 17:19, Mark 3:4; Luke 18:42, Mark 1:34, Mat 14:30, Mark 10:25–26, Luke 19:1–10, Matt 6:13.

<sup>73</sup> Mark 10:23–26, Mark 10:15, Luke 13:23–30.

<sup>74</sup> Mark 8: 35, 10: 29-30.

<sup>75</sup> Martin, Ralph P., Peter H. Davids. *Dictionary of the Later New Testament & Its Developments*, (Downers Grove, IL: Intervarsity Press 2000), 1998.

what God has done, is doing and will do on behalf of wo/men who suffer from the misery, mortality and meaninglessness of human condition.

In the main Pauline Epistles the futurity of salvation is especially prominent.<sup>76</sup>

There are three major approaches to salvation which are interconnected but distinct: salvation as (a) deliverance from evil, (b) ritual purification from sin, and (c) the formation of a new relationship with God. The biblical imagery for salvation also all together makes-up a three-dimensional description: salvation is an objectively new situation, a new self and a new way of life that is past fact, present experience and future hope of the gift of God's own triune life (Father, Son and Spirit) to those who do not deserve it.<sup>77</sup>

The salvation act of New Testament can be defined as second exodus. The blessedness of salvation is depicted in terms of health and wholeness. *Soteria* carries health, wholeness and soundness. St. Mark presents Jesus as a good physician. It is very vivid in Jesus' ministry; the physical and spiritual aspects of healing miracles (making people well) are linked together salvation and transformation. In the Pauline writings, salvation is linked with individual and other worldly life. Individual resurrection and salvation is to be seen in the context of the kingdom of God by participating in it through faith in Him. Both the present and future dimensions are emphasized.<sup>78</sup> Union with Christ is one of the unique characters of Salvation. According to Saint Paul if anyone is 'in

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<sup>76</sup> Gerald G. O'Collins, "Salvation",

<sup>77</sup> Leland Ryken, James C. Wilhoit and Tremper Longman III (Editors), *Dictionary of Biblical Imagery*, CD-ROM, Version-3.0, Downers Grove, IL: Inver Varsity, 1998. 123

<sup>78</sup> L.N. Larpsey, "Salvation and Healing," Rodney J Hunter (ed.) *Dictionary of Pastoral Care and Counseling*, (Nashville: Abingdon Press, 1996), *Dictionary of Pastoral Care and Counseling* (Nashville: Abingdon Press, 1996), 1107.

Christ' he is a new creation. Jesus Christ is the cornerstone and foundation in whom the whole structure is pinned together.<sup>79</sup> Liberation theology tends to emphasize the corporate liberation of the oppressed with little attention to individuals (Structural transformation of Marx). Process theology has tended to emphasize individual salvation through relation with both human beings and God, but recently has tried to balance this with ecological and social emphasis."<sup>80</sup>

Soteria in the NT is 'total salvation' which means body, mind, spirit and soul along with qualitative and quantitative aspects of life.<sup>81</sup> Liberation from sin, from deviant interior attitude is known as integral liberation. "The wholeness of God's liberation is present within the historical liberation of human beings."<sup>82</sup> The state of existence is the state of estrangement; man/women is estranged from the ground of his/her being, and other beings. The traditional religious word for alienation and resultant proclivity to block wholeness in ourselves and others is sin. Sin was understood in the world of the Bible as both individual and societal/structural. The Bible is aware that our own estrangement from one is self and others is somehow rooted in the estrangement from God's life giving love. Though wholeness is a gift of God, it takes effort intentionally and often painful struggle to receive this gift by developing our potentials. The powerful resistances to growth are seen, in the biblical heritage, in the context of the more powerful resources for growth. Church plays a central part in this liberating wholeness.

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<sup>79</sup> 2Corinthians: 3:17

<sup>80</sup> L.N. Larpsley, "Salvation and Healing," 1108.

<sup>81</sup> Simon Pau Khan En, "Life and Wholeness: A Theological Challenge", A Wati Longchar (Ed.), *Health, healing and wholeness: Asian Theological perspectives on HIV/AIDS* (Jorhat: ETE-WCC/CCA, 2005) 46.

<sup>82</sup> Leonardo Ann Clodovis. *Salvation and Liberation* (Australia: Boffdove Communication, 1984), 10.



Wholeness in the context of the new age is called the liberative aspects of the kingdom of God. This is an age of caring and community of justice and social transformation based on a new wholeness-making relationship with God. In the understanding of the mission and wholeness of the church the liberation and empowerment has a spiritual wholeness at its center. To facilitate spirit-centered wholeness requires the continuing integration of resources from the psychosocial science, psychotherapy and the resources of theological heritage. Liberation includes liberation from and liberation to and liberation for. It is to life in all its fullness- to increasing caring and competence, and creative living. It is from those many forces in individuals, relationships, groups, and institutions that limit, constrict, and sometimes strangle the full development of the God-intended possibilities of persons.<sup>83</sup>

The Biblical understanding of the wholeness is also relevant while we deal with the concept of biblical freedom. The uses of *whole* and related words, reflecting simply the idea of 'all' or 'complete' is relevant. Most are translations of the Hebrew *kōl* and *sûqûlêṣ* (which is related to the oft-used Hebrew word for peace, *sûqûlêṣ*) and the Greek *holos*, *pas*, *hygieṃys* and *soûdzōm*.<sup>84</sup> The ideal human wholeness must be understood in light of the infinite God, who is imaged in His finite human creation (Gen 1:26–31). The one and only God (Deut 6:4; 1 Tim 2:5) is a triune being (Mt 28:19). The triune God is the embodiment of self-sufficient (Acts 17:25) wholeness, which builds a vertical relationship. The second creaturely need for wholeness is horizontal: the need for human companionship and community, without

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<sup>83</sup> Howard Clinebell, *Basic Type of Pastoral Care and Counseling, Resources for the Ministry of Healing and Growth, Revised and Enlarged* (Nashville: Abingdon Press, 1984), 30.

<sup>84</sup> Leland Ryken, James C. Wilhoit and Tremper Longman III (Editors), *Dictionary*

which people remain lacking. This human need is rooted in God's creation of people, with God creating Eve because "it is not good that the man should be alone" (Gen 2:18).<sup>85</sup>

In the Johannine perspective human wholeness is 'life in all its fullness'.<sup>86</sup> The goal of ministry and of pastoral care and counseling as vital dimension of ministry is the fullest possible liberation of person in their total relational and social context. The essence of liberation in Hebrew Christian context is the freedom to become all, that one has the possibility of becoming. Here counseling and pastoral care is a powerful instrument for this wholeness. Counselors act as the liberator and enabler of a process by which people free themselves to live life more fully and significantly. The spiritual wholeness is the center of mission of the church and the perspective to bring an aliveness of their faith, their values by having contacts with the loving spirit of the universe.

The biblical accounts very systematically and vividly portrays about the outstanding potentialities of human beings. The Psalmist (8:5) describes "human beings as being created little less than God".<sup>87</sup> The creation accounts (Gen: 1:27) states that human beings are created in the image and likeness of God. The goal of Christian life is to develop the unique personhood in the likeness of the divine. Life in all its fullness or the abundant life is the Biblical way of speaking about spirit-centered holistic health or wholeness centered in spirit (John: 16:10).

Human wholeness comprises the unity of all dimensions of person's body, mind and spirit in a community. Wholeness is a mature relationship. The Hebrew concept of

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<sup>85</sup> Leland Ryken, James C. Wilhoit and Tremper Longman III (Editors), *Dictionary*

<sup>86</sup> Howard Clinebell; *Basic Type of Pastoral Care and Counseling*, 51

<sup>87</sup> Howard Clinebell; *Basic Type of Pastoral Care and Counseling*, 51

*Shalom* (sound, whole or healthy) and the New Testament concept *koinonia* (define the church as a healing and transforming community, centered in the spirit) are very closely associated with the concept of wholeness and Biblical rescue. In this process, the counselors are the co-creators of wholeness. The danger is, whole can't be conceptually grasped, and we can only realize our own dependence on the creator and in that realization find meaning and substance. We can't know the whole, but the whole makes it possible for us to fit into it, and there to find bliss and peace.<sup>88</sup>

The world continues to be in desperate need of 'total healing', not just from physical ills, but from social, psychological, emotional and spiritual evils.<sup>89</sup> Healing is binding together of the disintegrated personality into a new, transformed whole. The written law condemns to death, but the Spirit gives life. Healing results in a true wholeness of the person, which allows him/her to approach the transcendent holiness of God in intimacy and love. The words forgiveness, justification, sanctification, perfection, glorification and reconciliation used in pastoral theology as the vehicle of salvation and it always include healing and rescue.<sup>90</sup> Both Saint Mark and St. Luke used the verb "*sodzo*" to define healing and saving respectively.<sup>91</sup> Thus rescue, healing and sickness and other forms of human brokenness is a central motif in the New Testament. Salvation, wholeness and rescue are interconnected in the Bible because in a new relationship to

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<sup>88</sup> Paulose Mar Gregorios. *Healing a Holistic Approach* (Kottayam: Current Books, 1995), 36.

<sup>89</sup> Aylward Shorter. *Jesus and the Witchdoctor: An Approach to Healing and Wholeness* (New York: Orbis Books, 1985), 259.

<sup>90</sup> Rodney J. Hunter, "*Health*, *Dictionary of Pastoral Care and Counseling* (UK: Abingdon Press, 1990), 1107.

<sup>91</sup> Mark: 5:23, Luke: 8:36.

God and neighbor where one overcomes the threats of death, meaninglessness and unrelieved guilt.

A study on the patterns of the healing miracles of Jesus also represents the innovation principles. Life is about creation, creation of new things, new meanings, new wealth, new conveniences, and prolong and enrich lives on earth. With such a positive and open mind, we can appreciate and learn innovation and empowerment from Jesus. One may think that since Jesus is God and he is doing miracle healing, he can just speak the word and all shall be done. But this is not how Jesus does miracle healing. There are many factors involved and miracle healing is not just a one way, God directed thing, because God has given humanity the free will. We then can discover many interesting principles of innovations from the healing miracles done by Jesus.<sup>92</sup>

In Romans 12:2 we read that: Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will. The Bible commands us to be innovative in our businesses. We should not ever try to be like anyone else. The world is still waiting on a better mousetrap, and we should never rest on our successes. We must renew ourselves by being lifelong learners and reading constantly. In I Thessalonians 5:16-19 we find, "Be joyful always; pray continually; give thanks in all circumstances; this is the will of God for your life." It is important to have a prayerful life as an entrepreneur. II Corinthians 9:8 we find: "And God is able to bless you abundantly, so that in all things at all times, having all that you need, you will abound in every good

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<sup>92</sup> Liat Lim, "Learning Innovation from Jesus," Last modified July 19, 2011, accessed April 19, 2014, <http://mind-value.blogspot.com/2011/07/learning-innovation-from-jesus.html>.

work. God always delivers to us what we need in order to do our best work.” II Timothy 1:7 says: “For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline. Fear is the enemy of entrepreneurship. God wants us to go out with the power he gives us to pursue our ideas. I Corinthians 9:24 says: Do you not know that in a race all the runners run, but only one gets the prize.” Run in such a way as to get the prize. Running a business is hard. It's a marathon not a sprint. There will be plenty of stumbling blocks on the way. Everyone trips and falls while running this race, but winners get up faster than everyone else. You must do what you need to do to win your race.

The socio-political, economic and religious situation of Palestine was not favorable to the life of Christians. History noted a series of human rights violations against Christianity. The Christians were being harassed verbally and physically. Their rights were taken away. The unequal distribution of resources, which was one of the characteristics of Roman provinces, was very common. Therefore the writings of the New Testament are very aware of human rights. The oppression of the dominant over the powerless is understood as violation of human rights as human dignity is denied. Jesus challenged this social evil and tried to bring equality in the society. There are some important features, which are emphasizing human rights in Christian literature, particularly in the New Testament.

During Jesus' time the Roman imperial power and the Jewish (dominant/ elite Jews) nexus controlled the structure and they oppressed the poor. In this context, Jesus opened the fight with the oppressive structure. Jesus was the champion of human rights as he challenged the inhuman elements (Matt. 21: 12-13). Jesus vision was socialistic. He

recognized the dignity of all persons. He executed justice without any prejudice (Jn. 8: 1 ff). The right of the poor to gain their dignity was a great concern of Jesus. The fundamental rights of the socially marginalized and exploited understood by Jesus as the prime factor in human rights and human dignity. As Jesus was siding with the poor he was siding with the human rights and the rescue of the victims. As Jesus recognized poverty as injustice and an element of dehumanization, he reacted against the dominant class who were the instruments of oppression. Jesus criticized the rich, as they were the agents of human rights violations.<sup>93</sup>

The kingdom of God is a governing motif of the NT, with the term itself appearing well over a hundred times. The concept of the kingdom of God implies a community.<sup>94</sup> It is particularly prominent in the Synoptic Gospels, where it serves as a leading image of Jesus' mission.<sup>95</sup> The message of the Kingdom of God affirms the rights of the poor, trafficked and slaves as it empowers them and restores their dignity. It upholds dignity of persons, justice and righteousness. Jesus was trying to make an alternative community where all should have equal rights. The elements of this community are peace, justice and fellowship. Jesus revealed in himself the nature of the Kingdom of God. There was a serious concern in the teaching and ministry of Jesus for censure, admonition, and warning.<sup>96</sup> The researcher personally observed the object of Jesus' teaching was to show that there is no compromise to the total surrender of selfish

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<sup>93</sup> Matt. 19:16-25; Luke. 12:14-21.

<sup>94</sup> C.C. Caragounis, "Kingdom of God/Kingdom of Heaven," Joel G. Green, Scot McKnight (Eds), *Dictionary of Jesus and the Gospels*, CD-ROM, Downers Grove, IL: Inter Varsity Press, 1992.

<sup>95</sup> Leland Ryken, James C. Wilhoit and Tremper Longman III (Editors), *Dictionary*

<sup>96</sup> Matt.5:29-30; 19:24; 16:24,26; Mk.8:34-38; Lk.14:26.

worldliness. Jesus knew the excellence of the inner purity of life in the Kingdom of God. In the Gospel of Matthew we see the ethical teaching presented as the Sermon on the Mount. The kingdom of God is also a metaphor that evokes the grand theme of the restoration of Israel.<sup>97</sup>

Pauline theology is clear on the dignity of Human beings and Biblical rescue even in the milieu of Greco-Roman world where human dignity is very often violated. The Roman triumph was an image that Paul not only applied to Christ's work on the cross, but also to his apostolic ministry. In 2 Corinthians 2:14 Paul speaks of himself as being led in the triumphal procession of Christ.<sup>98</sup> The minority rights were very much curtailed. The Roman- Imperial power and other fanatics persecuted the Christian minority. The dominant religious communities attacked Christians and they did not enjoy religious freedom. The Roman authorities killed several of the Christians and their leaders without any cause. Rights were confined to the dominant class. Everyone was not a Roman citizen but Paul was a Roman citizen and he affirmed his rights and responded to injustice<sup>99</sup> Gala. 3:28 refers as a great character (*Magna Carta- Latin*) of freedom affirms the right and dignity of all persons regardless of class, race, and gender. It is said in the context of broken society. Paul emphasizes the practice of brotherly love.<sup>100</sup> The goal of Christian life is described as growth into "mature human-hood" measured by nothing less than full stature of Christ (Ephes.4:13). Paul employs the image of rescue as he speaks of

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<sup>97</sup> Leland Ryken, James C. Wilhoit and Tremper Longman III (Editors), *Dictionary*.

<sup>98</sup> Gerald F. Hawthorne, Ralph P. Martin and Daniel G. Reid (Editors), *Dictionary of Paul and His Letters* CD-ROM, Version-3.0, Downers Grove, IL: Inter Varsity Press, 1993.

<sup>99</sup> Acts 21:39; 22:25-30.

<sup>100</sup> Phil.2:4, 1 Cor.13; Rom 12.

the work of Christ as a new exodus. In Galatians 1:4 he speaks of Christ giving himself for our sins “to rescue us from the present evil age”, and in Colossians 1:13 it is God the Father who “has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves”.

The book of Revelation provides the final glimpses of rescue in the Bible. Behind much of the cosmic battle imagery lays the assurance that Christ has rescued his followers from Satan, evil and death. The premise throughout the book is that Christ “has freed us from our sins by his blood” (Rev 1:5). When the demonic dragon threatens to destroy the woman (Israel) and her son (Christ), both are miraculously rescued from otherwise certain destruction (Rev 12:1–6).<sup>101</sup>

John’s teaching is summing up in the love commandment. Jesus says in Jn.13:34 “love one another. John does not see the love commandment merely as an abstract theological concept unrelated to the day-to-day practical problems of life. Love is the driving force to lead people in their quest for satisfying their needs.

The book of Hebrews draws attention to the quality of life that is to be seen in those who believe in Christ. In the concluding section the researcher indicates the human dignity to be manifested by the believing community. “Pursue peace with everyone” (Heb.12: 14). “Let mutual love continue.” The Book of James calls upon the readers to pay special attention to controlling the tongue, to live in harmony without conflicts and disputes, practicing righteousness without envy and selfish ambition (Jam.3). James has strong words against the rich who exploits the poor. He tells that the rich that their wealth

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<sup>101</sup> Gerald F. Hawthorne, Ralph P. Martin (Eds.), “Rescue,” *Dictionary of Paul and His Letters* CD-ROM.



is not what God has given them, but the result of unjust practices such as withholding the wages of the workers and “murdering the righteous” (Jam.5:1-6). Peterine theology emphasizes that the essential marks of the new life is genuine mutual love, which can only eradicate human dignity violations. The book of Revelation envisages a new heaven and a new earth. It is written at the time of persecution for the church and the objective was to encourage the readers to stand firm in their faith in the face of human trafficking, and human rights violations. The researcher uses symbolic languages and describes Rome as Babylon, because of the evil and unjust structures followed by Rome, the whole economic and the social order is collapsed. What is implied is that unjust and oppressive socio-political and economic structure will not last and have to be dismantled.

The lines of exploitation are so blurred between child labor, migrant labor, exploitative labor, illegal labor and trafficking, that it can easily lose sight of the issue at hand. Wherever any of these labor exploitation occur, a small to medium percentage of the workforce are likely to be victims of human trafficking. They are working in mainstream and visible industries, including restaurants, street scavenging, begging, domestic work, agriculture and factory labor. For instance, it is certain that children are trafficked for begging or other street work, and then moved into small scale criminal activities as they grow older. Separating these children from the vast numbers of children who work alongside their families on the streets of cities and region is impossible without hearing their stories, and their stories are rarely heard. They are lost in the crowd. The Biblical rescue is a dominant biblical theme. Redemption, after all, is a term derived from the slave market. Redemption is at the very heart of God. Just as God sent Moses to deliver the Israelites from 400 years of slavery in Egypt, so he sent Jesus Christ to deliver

people from bondage to the power, consequences and penalty of sin. God's intervention to save his people from persecution, oppression and despair is as much part of Christian living.

In the above discussion, we see the various views of Hebrews and Christian literature (Bible) toward biblical rescue. The Bible stands for humans and their rescue because it is emerged in the context of people's sufferings. It is a God-human conversation in which God is depicted as Righteous who wishes to establish equality and justice among all human. Justice, mercy, and truth are the fundamental attributes of God. Therefore, God expects these very qualities in his people. The Christian Churches, as institutions, have a responsibility to take action against violations of human dignity and rights whenever they occur. This is a responsibility to resist oppression, whether it is political, economic, social or religious. The Bible also clearly teaches us to raise our voice against all forms of violations. It recommends an alternative community where biblical rescue and equality are kept well. The prophet Ezekiel says, "throw off load of your past misdeeds; get yourselves a new heart and a new spirit. It does not distinguish religion and morality. It belongs together. Morality is the fruit of direct and close fellowship with God. It is the researchers attempt and prayer that; Freeing God you look with love and pain upon many people in this world who are enslaved. Help we who are free to work for the liberation of those who are not. Help us to remember our privilege and to be constantly motivated to use our influence to and resources to change what is unjust.

The Nazareth Manifesto (Lk. 4:16-21) illustrates by modern scholars as the social agenda of Jesus, even though that was not the primary intention of Jesus in Luke.

According to some readers in the Luken view, Jesus must have recognized the fact that he undertakes his ministry among a situation of apparent "social contradiction," a contradiction between the victimized (poor, oppressed, prisoners/captives and handicapped) on the one hand, and the victimizers (oppressors and those in power) on the other. As he affirmed the guidance of the "Spirit of the Lord," Jesus unequivocally declared his bias or taking sides with the victims. This means that in a situation where there is a clear social conflict, there is no neutrality in human rights advocacy. Jesus was furthermore imbued with the strategic vision of hope to proclaim and bring about the "Year of the Lord's favor" for his people and country. This "year of the Lord's favor" among the Hebrew people would be the time where "Shalom" reigns. Shalom concretely means peace, wholeness, well-being, harmony, abundance, justice, righteousness and freedom. Under these conditions of Shalom, the all-encompassing rights and dignity of the people can only be truly respected. Jesus' social agenda, therefore, was not only to advocate or assert the rights of the victims, but equally to hope and struggle to bring about the favorable conditions where these rights are truly enjoyed by all.

Jesus inaugurated his ministry with a sermon announcing good news to the poor, freedom for prisoners, sight for the blind, release for the oppressed, and the coming of the year of the Lord's favor (Lk 4:16-30). His startling claim that "today this scripture is fulfilled in your hearing" led some of his home town listeners try to persecute and kill.<sup>102</sup> In Luke 4:18, 19, Luke portrays Jesus' public ministry in which Jesus announces that the

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<sup>102</sup> The World Evangelicals, "Good News to the Poor," The Evangelical Fellowship of Canada, World Evangelical Alliance Resources, last modified August 26, 1999, accessed April 19, 2014, <http://www.worldevangelicals.org/resources/source.htm?id=472>.

time of God's favor is at hand, that he is to fulfill God's long-awaited plan of salvation.<sup>103</sup>

This salvation is holistic, bringing God's restorative touch in a variety of ways, and is inclusive and embracing all people including the outcast, the downtrodden, the marginalized, and even those considered beyond God's chosen people.<sup>104</sup> According to more holistic understanding of human nature that we discovered in Luke: 4, the "social gospel" encompasses three distinct and yet fully integrated dimensions of human life: the physical, the mental (or economic), and the social (and political). The Important difference between the other synoptic accounts (Mark 6:1-6a and Matthew 13:53-58) and Luke, has positioned this pericope at the beginning of Jesus' ministry, making it both programmatic and paradigmatic for the remainder of Luke-Acts. The best explanation regarding the notable differences between Luke 4:16-30 and the other synoptic accounts is that, though Luke knows Mark 6, he has chosen to rely on an alternative, more detailed source. Jesus' programmatic mission statement (4:18-19) serves to interpret the remainder of Jesus' actions in the gospel and the subsequent narrative demonstrates how Jesus' fulfills it throughout his ministry.<sup>105</sup>

Jesus now enters into his own hometown, Nazareth, a small town of about 1800 inhabitants. Jesus is shown to proclaim his inaugural address, employing a key,

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<sup>103</sup> The Jewish Synagogue, possibly arising during the Babylonian captivity, provided a natural place for Jesus to begin teaching. E. Yamauchi, "Synagogue," *Dictionary of Jesus and the Gospels in The Essential IVP Reference Collection on CD-ROM*, Version 3.0, 2008.

<sup>104</sup> Dustin Mace, "Tempted & Tried: An Exegesis of Luke 4:1-13," accessed April 19, 2014, [http://www.jonslack.com/index.php?option=com\\_content&view=article&id=140:exegetical-essay-of-luke-4&catid=84:essays&Itemid=552](http://www.jonslack.com/index.php?option=com_content&view=article&id=140:exegetical-essay-of-luke-4&catid=84:essays&Itemid=552).

<sup>105</sup> Dustin Mace, "Tempted & Tried: An Exegesis of Luke 4:1-13,"

somewhat adapted citation from Isaiah as his personal mission statement.<sup>106</sup> Jesus' mission includes "release" to prisoners and the oppressed, which Luke later demonstrates incorporates forgiveness "release from sins" coupled with restoration/entry into the community, and deliverance from the binding of Satan (Luke 13:10-17; Acts 10:38) along with physical healing. Likewise, it includes healing of blindness, which, for Luke, was both physical and metaphorical for those receiving salvation. In connection with the notion of release, it includes announcing the year of the Lord's favor, the year of Jubilee, which was reinterpreted in Judaism to speak of the eschatological epoch of God's gracious salvation; Jesus is presenting himself *as the Jubilee's anointed herald*.<sup>107</sup> Jesus' mission was to save which was lost. This salvation and good news was and is directed toward every area of need, poverty, and problem of humanity.<sup>108</sup>

He has sent me to proclaim freedom for the prisoners Luke 4:18. In the Gospels, we do not read of Jesus freeing anyone from prison in the literal sense. In Acts, we do read of some who were miraculously set free from jail. He did not even give freedom to John the Baptist when he was in prison, although he certainly would have had the power to do so. Jesus frees the prisoners of the devil. Jesus liberated many people who were possessed by demons.

In the New Testament epistle of James, pure and undefiled religion is defined in terms of two activities: to care for orphans and widows in their distress and to keep

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<sup>106</sup> Useful insights can be gleaned from taking serious the intersexual relationship between Luke 4:18-19 and the original Isaiah passages like Isaiah 61:1-2 and 58:6.

<sup>107</sup> R. B. Sloan, "Jubilee," *Dictionary of Jesus and the Gospels in The Essential IVP Reference Collection on CD-ROM*, Version 3.0, 2008. [http://www.jonslack.com/index.php?option=com\\_content&view=article&id=140:exegetical-essay-of-luke-4&catid=84:essays&Itemid=552](http://www.jonslack.com/index.php?option=com_content&view=article&id=140:exegetical-essay-of-luke-4&catid=84:essays&Itemid=552).

<sup>108</sup> ATLA, Verón, Elfriede Janz de. 2012. "The mission of Jesus Christ: according to Luke 4:18-19." *Direction* 41, no. 2: 293-297. *ATLA Religion Database with ATLASerials*, EBSCOhost, accessed April 19, 2014.

oneself unstained from the world (James: 1: 27). This biblical mandate speaks directly to Christians who seek to promote biblical rescue and empowerment and compassionate ministries.<sup>109</sup>

### **Conclusion**

The approval of slavery and modern day slavery in the Bible both in the New Testament and Old Testament is a serious discussion. The Bible stands for the dignity and the rights of the last, the lost and the least, that is the right of marginalized and the exploited. God not only hear the cry of the Israelites in Egypt on account of their suffering but deliver them from the Egyptians. The sense of individual and community right is being questioned in today's globalized and marginalized society. In this context, it is good to understand the attitude of Christian literature including the Old and New Testament. This chapter tries to highlights the biblical foundation of human trafficking from an exegetical and Christian perspective. I believe in the sanctity of all human life from fertilization to natural death. Human trafficking is a gross indignity against women, men and children who have been created in God's image and likeness. The church and its leaders have the responsibility to pray, rescue, rehabilitate, exercise radical hospitality and to speak out against and bring awareness about human trafficking and modern slavery. We are called to live in ways that help create change in the lives of those impacted by this tragic crime and biblical record stands in support for this mission. It was the mission of Jesus Christ to liberate and release the captive and to let the oppressed go free. It is the mission of the church to continue in the world the mission of Jesus Christ.

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<sup>109</sup> Cheryl Jeanne Sanders, *Empowerment Ethics for a Liberated People: A Path to African American Social Transformation* (USA: Fortress press, 1995), 65.

## **CHAPTER THREE**

### **HISTORICAL FOUNDATIONS**

Our lives begin to end the day we become silent about the things that matter.

-Martin Luther King, Jr

#### **Introduction**

In the historical foundation, the origins of slavery and the victimization of human beings, labor trafficking, human trafficking and human exploitation are dealt from a historic framework. History of human trafficking is indeed very ancient. There is an ample evidence right through ancient times, affluent people kept slaves for physical pleasure or manual labor. The origins of slavery are lost to human memory. Victimization of human beings, labor trafficking, human trafficking and human exploitation have been in existence across the globe. Here in this chapter the attempt is to find the historical foundation of human trafficking and modern day slavery. Slavery exists at the expense of many across time and place, because we have been socialized to expect some people to live on the margins of our society. Unfortunately, those margins consistently become manacles that tie us to past horrors and link future generations to discrimination and inequality.

#### **Historical Foundations**

Evidence of slavery predates written records. The practice of human victimization would have proliferated after the development of agriculture during the Neolithic

Revolution<sup>1</sup> about 11,000 years ago.<sup>2</sup> The Bible is overflowing with stories and images of slavery. God goes to great lengths to rescue lost and hurting people. That is what the story is all about, the story of the Bible, and God's great love affair with humanity. The first commandment, which is the cornerstone of all monotheistic faiths, depicts God's saving power. I am the LORD your God who rescued you from the land of Egypt, the place of your slavery. You must not have any other god but me" (Exodus 20:2, 3). In this chapter the researcher is briefly dealing with modern day slavery from a prehistoric, historic, Greco-Roman world, medieval and modern framework. This paper also argues from a historic perspective of how slavery and human trafficking is related.

Slavery is known to have existed as early as the Shang dynasty<sup>3</sup> in China.<sup>4</sup> Slavery existed in Ancient India, where it is recorded in the Sanskrit Laws of Manu of the 1st Century BCE. Slavery is in evidence in the Middle East from the beginning of recorded history.<sup>5</sup> It was treated as a prominent institution in the Babylonian Code of Hammurabi of 1750 BCE. Slaves were present in ancient Egypt and they are murdered to accompany

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<sup>1</sup> The Neolithic Revolution or Neolithic Demographic Transition, sometimes called the agricultural revolution, was the world's first historically verifiable revolution in agriculture. It was the wide-scale transition of many human cultures from a lifestyle of hunting and gathering to one of agriculture and settlement which supported an increasingly large population. Archaeological data indicates that the domestication of various types of plants and animals evolved in separate locations worldwide, starting in the geological epoch of the Holocene around 12,000 years ago. Wikipedia, "Neolithic Revolution," Last modified, April 10, 2015, accessed April 20, 2014. [http://en.wikipedia.org/wiki/Neolithic\\_Revolution](http://en.wikipedia.org/wiki/Neolithic_Revolution).

<sup>2</sup> Wikipedia, "History of Slavery," last modified, April 19, 2014, accessed April 20, 2014, [http://en.wikipedia.org/wiki/History\\_of\\_slavery#Origins](http://en.wikipedia.org/wiki/History_of_slavery#Origins).

<sup>3</sup> Scholars today argue about when the dynasty began, with opinions ranging from the mid-18th to the mid-16th century B.C. US History, accessed April 25, 2014, <http://www.ushistory.org/civ/9b.asp>.

<sup>4</sup> Robert McHenry, "Slavery," *The New Encyclopedia Britannica, Vol-27* (Auckland: Encyclopedia of Britannica, 1992), 286.

<sup>5</sup> Robert McHenry, "Slavery," 287.



their deceased owners into the afterlife.<sup>6</sup> Slaves have been owned in Africa throughout recorded history. The first known major slave society was that of Athens. In the early archaic period the elite worked on their estates with the labor of fellow citizens in bondage, often for debt. Another major slave society was Roman-Italy between 2nd Century BC and 4th Century AD. The slavery also ended in numerous ways. Household slavery ended because of an exhaustion of supplies, slavery evolved into some other system of dependent labor, it withered away or it was formally abolished. Jean Bodin, a French founder of anti-slavery thought for example condemned the institution as immoral and counterproductive and advocated that no group of men/women should be excluded from body politics.<sup>7</sup> Christians commonly thought of sin as a kind of slavery rather than slavery as a sin. When concern was expressed for slaves, it was for their good care, not for their un-free status.

Slavery began around 11,000 years ago when people started to settle and farm instead of wandering as hunters and gatherers. Slavery was part of nearly every society and existed in Egypt as early as 4,000 BCE. Slavery was part of life in both the Greek and Roman empires. Slaves were almost always of a different ethnic group, race, religion, or political unit than their owners. The earliest slaves were probably war captives, although people who worked as slaves in order to repay debts, debt bondage<sup>8</sup> also existed in ancient Egypt. A person could sell himself or his wife and children into bondage to pay

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<sup>6</sup> Robert McHenry, "Slavery," 287.

<sup>7</sup> Robert McHenry, "Slavery," 289.

<sup>8</sup>Debt bondage or bonded labor is an arrangement whereby a person is forced to pay off a loan with direct labor in place of currency, over an agreed or obscure period of time. When a debtor is tricked or trapped into working for very little or no pay, or when the value of their work is significantly greater than the original sum of money borrowed, accessed April 30, 2014, [http://www.princeton.edu/~achaney/tmve/wiki100k/docs/Debt\\_bondage.html](http://www.princeton.edu/~achaney/tmve/wiki100k/docs/Debt_bondage.html).

off debts. As societies developed they depended on slave labor for building projects, agriculture and mining, as well as for farm and housework. Owning slaves was legal and was an acceptable fact of society. The slave was the possessions of his or her owner. In general, slaves were not understood to be full human beings and did not have the same rights as citizens. Male and female slaves often had shaved heads and bare feet.<sup>9</sup>

Over 400 years ago, Africans were carried over the Atlantic and exported to different parts of the world as bonded labor. British settlers who settled in the New World started the African slave trade. Britain was main country to push for an end to African slave trade. In 1807, the British parliament banned slave trade and in 1833, slavery was abolished from British colonies. However, by then human trafficking and slave trade had made many people rich and economies of certain colonies and nations were built by these slaves. Thereafter for decades, Britain forced countries to adopt anti-slavery policies and were successful by and large. Modern day human trafficking and slavery has its roots in ancient times. History of human trafficking and slavery teaches us that exploitative practices of the past are still being used today and we should look as these practices to fight trafficking and slavery in all their forms.<sup>10</sup>

There are several opinions about when human trafficking or modern day slavery could have started. Some say that the slave trade, in which Africans were captured by slave traders and shipped across the Atlantic to the Americas, was the first human

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<sup>9</sup>Free the Slaves, "Free the Slave," accessed April 20, 2014, <http://www.freetheslaves.net/Document.Doc?id=2>.

<sup>10</sup> Rockets wag, "History of Human Trafficking and Slavery," Rockets wag, last modified 2012, accessed April 20, 2014, <http://www.rocketswag.com/legal/criminal-lawyer/trafficking/History-Of-Human-Trafficking-And-Slavery.html>.

trafficking.<sup>11</sup> Others argue that the forced labor of children during the 1700's was the real inauguration of what is now known as human trafficking or modern day slavery.

After the slavery of the Trans-Atlantic Slave Trade, termed colonial slavery, was abolished in the early 17th century, slavery didn't disappear; it evolved into a new form. This form is rampant throughout the world today in developed countries as well as the developing countries. Recruiting for trafficking can be found cross culturally and is most common in areas where conditions such as natural disaster, extreme poverty, or severe shortage of jobs, cause family or friends to take the risks of their children or friends being trafficked in the hopes that they will have a better life elsewhere. The British were the first to make a law against slavery in 1807, when they passed a law that made the Trans-Atlantic Slave Trade illegal. In 1820, the United States followed Great Britain's example by making the slave trade a crime that was punishable by death.<sup>12</sup>

While human trafficking is internationally recognized and there have been many international laws passed against it, it is still a very serious issue around the world. According to a report given in 2004 by the US Department of State, 600,000 to 800,000 people are trafficked across international borders every year and more people are trafficked within their home countries.<sup>13</sup> According to Linda Woolf, a professor of Psychology at Webster University, the methods include coercion, which includes

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<sup>11</sup> Juliewedam, "Human Trafficking and Culture," Last Modified February 25, 2010, accessed April 28, 2014, <http://juliewedam.blogspot.com/2010/02/history-of-human-trafficking.html>.

<sup>12</sup> Juliew Edam, "History of Human Trafficking" Last modified February 25, 2010, accessed on April 13, 2015, <http://juliewedam.blogspot.com/2010/02/history-of-human-trafficking.html>.

<sup>13</sup> V.E Cree, Confront Sex Trafficking: Lessons from History, *International Social Work*, 2008, 763-776, accessed April 28, 2014, <http://juliewedam.blogspot.com/2010/02/history-of-human-trafficking.html>.

promises of a job or marriage, kidnapping, and some girls are sold to traffickers by their own parents.<sup>14</sup>

Human trafficking is a dire global reality. Human trafficking refers to the illegal and immoral buying and selling of human beings as commodities to meet global demands for commercial sexual slavery or forced labor.<sup>15</sup> This, unfortunately, is one of the most flourishing and profitable criminal industries of the world. It has direct and indirect connections with the illegal arms and illicit drug trade industries. Commercial sexual exploitation and sex slavery form the major chunk of demand that drives trafficking numbers higher with forced labor constituting a proportionately smaller ratio of the demand for human beings as commodities.<sup>16</sup> As per the report of the International Labor Organization in 2002, the number of children trafficked each year for forced labor and sexual slavery has been quoted to be as alarmingly high as 1.2 million.<sup>17</sup> A UNICEF estimate puts down the number of children trafficked and confined for forced labor as approximately 6 million. Victims of trafficking predominantly belong to Eastern European, Asian and African nationalities. Statistics of 2010 indicate that as many as over 700,000 women and children (both girls and boys) have been trafficked into the United States from the year 2000 till date.<sup>18</sup>

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<sup>14</sup> Juliew Edam, "History of Human Trafficking," Human Trafficking and Culture, accessed April 28, 2014, <http://juliewedam.blogspot.com/2010/02/history-of-human-trafficking.html>.

<sup>15</sup> Ishani Chatterjee Shukla, "Human Trafficking Statistics," Buzzle, last modified, July 21, 2012, accessed April 20, 2014, <http://www.buzzle.com/articles/human-trafficking-statistics.html>.

<sup>16</sup> Ishani Chatterjee Shukla,

<sup>17</sup> Ishani Chatterjee Shukla,

<sup>18</sup> Ishani Chatterjee Shukla,

People who are trafficked into Middle Eastern countries for forced labor had been made to work continuously for as long as sixteen hours without pay. It is common for such domestic help to be regularly subjected to starvation, sexual exploitation, coerced abortions and beatings by their owners, often resulting in the death of the victims. The countries that are prominent destinations for trafficked victims include Brazil, Australia, The Netherlands, Cambodia, France, India, Nigeria, Israel, Japan, Saudi Arabia, United Arab Emirates, United Kingdom, and the United States. Other countries of the world are also, some way or the other, involved in the trafficking networks either by acting as origin of trafficking or as transit points. Over 160 countries across the world are known to be affected by trafficking.<sup>19</sup> As of January, 2012, over 27 million people are believed to be working as personal and sexual slaves all over the world.<sup>20</sup> As per latest reports, the aggregate profits that human trafficking generates on a global scale is approximately 32 billion US Dollars.<sup>21</sup>

Labor trafficking is a term often used to portray the illegal smuggling of people from one country to another for the purpose of performing menial labor. In most cases, these people are intent to be used as workers in factories and shops operating illegally. Sometimes these laborers are used in agriculture and meat packaging. Labor trafficking is sometimes referred to as human trafficking, or human smuggling, and is illegal in most countries.<sup>22</sup> Labor trafficking involves taking people against their will, and though this

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<sup>19</sup> Ishani Chatterjee Shukla,

<sup>20</sup> Ishani Chatterjee Shukla,

<sup>21</sup> Ishani Chatterjee Shukla,

<sup>22</sup> Wise Greek, "What is Labor Trafficking," Wise Greek, accessed April 20, 2014, <http://www.wisegeek.com/what-is-labor-trafficking.htm>.

type of criminal smuggling is considered rare, research indicates it is becoming more common.<sup>23</sup>

The history of human trafficking in the United States is understood from the horrific legacy of those actions with over <sup>20</sup> million people forcibly transported over the Atlantic Ocean. At least 20% of the people died on the way, a staggering statistic when considering that it is probably a low percentage compared to the reality. That does not even take into account the internal displacement that happened during the time period, when practically the entire continent was caught up in the slave trade, with all its regularities and government actions this evil happens even today in the United States. Approximately, 14,500 and 17,500 people are kidnapped and brought to the United States every year. Housemaids, sex workers, farm laborers or factory workers are brought in to the country – perhaps with their permission – but then held here against their will and not paid for their work, making them victims of human trafficking.<sup>24</sup>

When we look at the church history we find in the Christian view, Christ is the center of history, the realization of the Kingdom of God is the end, and the first expectation of the Kingdom is the beginning of spiritual or significant history,<sup>25</sup> thus the church and church fathers play a major role in the foundation of history. Archeological study indicates that slavery existed before 2000 B.C.E. among the Sumerians of Mesopotamia, a people who later formed the cultural core of the Babylonian empire.<sup>26</sup>

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<sup>23</sup>“What is Labor Trafficking,” Wise Greek,

<sup>24</sup> An Alaskan’s Disposable World, “History of Human Trafficking,” accessed April 22, 2014, <http://chelsealt.wordpress.com/2009/03/02/history-of-human-trafficking/>.

<sup>25</sup> Sherwood Eddy, *God in History* (New York: Association press, 1947), 12.

<sup>26</sup> Franklin W. Knight, “Slavery,” *The Encyclopedia Americana International edition, Vol-25* (Connecticut: Grolier Incorporated, 1989), 19.

Discovering objectively what is true is very difficult, if not impossible. Modern historians often argue that the facts of history do not exist apart from the various interpretations placed on occurrences.<sup>27</sup> There was a conflict of interest between the Roman, Gnostic and Judaizers to suppress Christianity and to overpower them. If judaizers had triumphed, Christianity might have remained a Jewish sect.<sup>28</sup> After Romans recognized that Christians were not Jews, the governing authority began to persecute Christians. Although most Christians were killed by their neighbors rather than by the Roman government, official opposition by the government gave psychological approval to the lynch mobs who did much of the killing.<sup>29</sup> The rapid spread of Christianity, even during the periods of heaviest persecution, proved that indeed the blood of the martyrs was the seed of the Church.<sup>30</sup> As Origen says; let us compete to win not only outward martyrdom, but that which is secret.<sup>31</sup>

The history of the world in which Christianity grew up were slavery as an institution and many of the early Christians were slaves. Legally, the slave had no rights and was simply the chattel of his master. Moreover, there was a strain of cruelty in the Roman character that had made the lot of the slave in Rome less happy than it was in

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<sup>27</sup> R. Dean Peterson, *A Concise History of Christianity, Second edition* (Belmont: Weds worth Publishing Company, 2000), 3.

<sup>28</sup> Clyde L. Manschreck, *A History of Christianity in the World* (New Jersey: Prentice-Hall, 1985), 28.

<sup>29</sup> Paul R. Spickard, Kevin M. Cragg, *A Global History of Christianity* (Michigan: Baker Academic, 1994), 40.

<sup>30</sup> Earle E. Cairns, *Christianity through the centuries: A History of the Christian Church*, Third Edition, Revised and expanded, (Michigan: Zondervan Publishing House, 1996), 93.

<sup>31</sup> Stephen Tomkins, *A short history of Christianity* (Michigan: William B. Eerdmans publishing Company, 2005), 39.

Athens.<sup>32</sup> The Christians' of Caesar's household whose greetings, Paul sent to the Philippians were slaves and freedmen in the imperial service.

Funeral inscriptions testify to the love of slaves for their masters and of masters for their 'humble friends.' Slaves were allowed to associate with freemen on an equal footing in the guilds. Manumission was common and a slave could usually buy his freedom by the savings *peculium* (earned assets) which his master allowed him to accumulate.<sup>33</sup> So when Christianity, while accepting the institution of slavery as part of the contemporary order of things, struck at its roots by proclaiming that in Christ there is neither 'bond nor free,' its teaching was not wholly alien to the spirit of the times.

According to Ancient History Encyclopedia, the Hellenic World is a term, which refers to the period of ancient Greek history between 507 BCE and 323 BCE (the death of Alexander the Great).<sup>34</sup> Slavery, which had been a commonly accepted practice throughout the history of ancient civilization, remained a prominent part of Hellenistic culture. Most labor was hand labor, and slavery had the effect of degrading the value of

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<sup>32</sup> About the time that Paul was in prison at Rome, the prefect of the city, a high-ranking senator, was murdered by one of his own slaves. Ancient custom demanded that all the slaves of the household who had been under the same roof at the time should be put to death. The common people of Rome protested and the matter was debated in the Senate. It was argued that, unless the execution took place, no master would be safe in future; and this view won the day. The household of about four hundred slaves was executed without distinction of age or sex, but troops had to be called out to prevent their being rescued by the angry people. H. Carey Oakley, "The Greek and Roman Background of the New Testament," *Vox Evangelical* (1962): 7-23, accessed April 30, 2014, [http://www.biblicalstudies.org.uk/pdf/vox/vol01/background\\_oakley.pdf](http://www.biblicalstudies.org.uk/pdf/vox/vol01/background_oakley.pdf).

<sup>33</sup> There was considerable variation among societies as to whether a slave was allowed to accumulate property that he might keep after manumission. One form of such accumulation was the Roman *peculium*, which legally belonged to the master. One of its heirs was called *coartación*, the self-purchase system, widely used 1,500 years later in Latin America, "slavery and manumission," accessed April 30, 2014, <http://www.britannica.com/EBchecked/topic/448405/peculium>.

<sup>34</sup> "Hellenic World," Ancient History of Encyclopedia, accessed April 20, 2014, [http://www.ancient.eu.com/Hellenic\\_World/](http://www.ancient.eu.com/Hellenic_World/).



labor and discouraging the search for alternative methods of production.<sup>35</sup> Slavery was an ever-present feature of the Roman world. Slaves served in households, agriculture, mines, the military, manufacturing workshops, construction and a wide range of services within the city. As many as 1 in 3 of the population in Italy or 1 in 5 across the empire were slaves and upon this foundation of forced labor was built the entire edifice of the Roman state and society.<sup>36</sup>

There was, at least for a small minority, the possibility of a slave achieving freedom to become a freedman or woman, and this incentive was fully exploited by slave owners. That manumission occurred is attested by the many ancient references, both in literature and art, to the presence of freed slaves.<sup>37</sup> Freedom could be granted by the owner but in most cases was actually bought by the slaves themselves, allowing the owner to replenish his workforce. Freedom could be absolute or might be limited and include certain obligations to the former owner such as inheritance rights or the payment of a portion (*statuliber*) of their earned assets (*peculium*). The freed slave often took the first two names of their former master, illustrative that manumission was rare, as the family name held great importance in Roman society so that only the most trusted individual would be allowed to 'wear' it.<sup>38</sup>

People use the phrase "Middle Ages" to describe Europe between the fall of Rome in 476 CE and the beginning of the Renaissance in the 14th century. Many scholars

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<sup>35</sup> "The Significance of the Hellenistic Era," accessed April 20, 2014, <http://www2.sunysuffolk.edu/westn/essayhellenistic.html>.

<sup>36</sup> Ancient History of Encyclopedia, "Slavery in the Roman World," accessed April 20, 2014, <http://www.ancient.eu.com/article/629/>, accessed April 20, 2014.

<sup>37</sup> Ancient History of Encyclopedia, "Slavery in the Roman World,"

<sup>38</sup> Ancient History of Encyclopedia, "Slavery in the Roman World,"

call the era the “medieval period” instead; “middle ages,” they say, incorrectly implies that the period is an insignificant blip sandwiched between two much more important epochs.<sup>39</sup> The medieval ages has become somewhat of a boogeyman in the modern popular imagination. It is fairly typical to hear even supposedly educated individuals claim that Christianity quashed out all science, philosophy, and learning, which aspects of civilization would only reemerge from the darkness of the “dark ages” with the renaissance and, still later, with the enlightenment.<sup>40</sup>

After the fall of Rome the Catholic Church became the most powerful institution of the medieval period in the European world. The Islamic world was growing larger and more powerful after the death of Prophet Muhammad in 632 CE. Toward the end of the 11th century, the Catholic Church began to authorize military expeditions, or crusades, to expel Muslim “infidels” from the Holy Land. In medieval Europe, rural life was governed by system scholars call “feudalism.” In a feudal society, the king granted large pieces of land called fiefs to noblemen and bishops. Landless peasants known as serfs did most of the work on the fiefs: They planted and harvested crops and gave most of the produce to the landowners. In exchange for their labor, they were allowed to live on the land. They were also promised protection in case of enemy invasion.

During the 11th century, however, feudal life began to change. Agricultural innovations such as the heavy plow and three-field crop rotation made farming more efficient and productive, so fewer farm workers were needed—but thanks to the expanded

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<sup>39</sup> History, “The Middle Ages Birth of an Idea,” accessed April 20, 2014, <http://www.history.com/topics/middle-ages>.

<sup>40</sup> A popular recent example of such erroneous thinking can be found in Charles Freeman, *The Closing of the Western Mind: The Rise and Fall of Reason* (New York: Knopf, 2003). Cited in., <http://www.piousfabrications.com/2010/12/christian-rescue-of-greco-roman.html>, accessed April 20, 2014.

and improved food supply, the population grew. As a result, more and more people were drawn to towns and cities. Meanwhile, the Crusades had expanded trade routes to the East and given Europeans a taste for imported goods such as wine, olive oil and luxurious textiles. In these cities, a new era was born: the renaissance. The renaissance was a time of great intellectual and economic change, but it was not a complete “rebirth”: It had its roots in the world of the middle ages.<sup>41</sup>

Freedom of Christian was the manifesto of the 16th century protestant reformation. Martin Luther, Thomas Cranmer, Menno Simons and John Calvin and others leading 16th century reformers all began their movements with a call for freedom from the medieval catholic Church, freedom of the individual conscience from intrusive canon laws and clerical controls, freedom of the local clergy from central papal rule and oppressive princely controls. Freedom of the Christians becomes the rallying cry of the early reformation.<sup>42</sup>

During the modern period, although forms of slavery existed before the 1400s, the 1400s marked the start of European slave trading in Africa with the Portuguese transporting people from Africa to Portugal and using them as slaves. In 1562, the British joined in on the slave trade in Africa. The development of plantation colonies increased the volume of the slave trade. Later on throughout the 1600s, other countries became

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<sup>41</sup> History, “The Middle Ages Birth of an Idea,” accessed April 20, 2014, <http://www.history.com/topics/middle-ages>.

<sup>42</sup> John Witte Jr., Frank S. Alexander, *Christianity and Human Rights an Introduction* (Cambridge: Cambridge university press, 2010), 32.

more involved in the European slave trade. These included Spain, North America, Holland, France, Sweden, and Denmark.<sup>43</sup>

Slavery doesn't just occur in history books. Slavery happens every day in our own community, right here in Dayton. Human trafficking is the second largest criminal industry in the world and the fastest growing. We are now faced with the massive global slave trade ever known to humanity with more people enslaved today than at any point in history.<sup>44</sup> Slavery is legal nowhere, yet it is practiced everywhere. Slaves are frequently unable to escape from bondage for a number of reasons. Traffickers may assert psychological control and dependence through fear; may confiscate identification or travel documents; may cut off a victim's contact with family, friends and money; or may subdue with threats or acts of deportation or violence.<sup>45</sup>

People become slaves because they are vulnerable and their basic rights are not protected and they feel powerless. Lack of access to work, land, education, awareness and law enforcement prohibit the holding of people in bondage results to human slavery. Slavery provides 'employers' with a form of extremely cheap labor, which they will fight, to hold on. People who are enslaved are usually unaware that they have legal rights to freedom or are unable to take action to defend their rights, because of the threat of violence.<sup>46</sup> Slavery has been a part of agriculture down through the centuries and remains

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<sup>43</sup> Patricia Yong, "Timeline of Human Trafficking," accessed April 20, 2014, <http://www.eden.rutgers.edu/~yongpatr/425/final/timeline.htm>.

<sup>44</sup> Houston Rescue and Restore Coalition, "What is Human Trafficking," 2015, accessed April 20, 2014, <http://www.houstonrrc.org/human-trafficking/what-is-human-trafficking/>.

<sup>45</sup> Brandeis, Human Trafficking & Modern-Day Slavery Project, The Schuster Institute for Investigative Journalism, accessed April 20, 2014, [https://www.brandeis.edu/investigate/political-social-justice/docs/SchusterFlier\\_HumanTrafficking-Factsheet\\_Feb17-2012-FINAL.pdf](https://www.brandeis.edu/investigate/political-social-justice/docs/SchusterFlier_HumanTrafficking-Factsheet_Feb17-2012-FINAL.pdf).

<sup>46</sup> Free the Slave, accessed April 20, 2014, <http://www.freetheslaves.net/Document.Doc?id=1>.

a reality today.<sup>47</sup> On arrival in America or the Caribbean, the slaves were treated like animals. One of the experiences of a slave recorded as: “At last I was anchored off Bridgetown (in Barbados). Many merchants and plantation owners came on board and examined. They made me jump. I was penned up like sheep. Relations and friends were separated and sold, and could never see each other again.”<sup>48</sup> No one felt responsible for modern day slaves. No one cared that they lived in other-crowded slums or in hotels.<sup>49</sup>

The postmodern concept of deconstruction<sup>50</sup> often involves a way of reading that concerns itself with de-centering with unmasking the problematic nature of all centers. The human traffickers and exploiters are at the center. According to Derrida, all western thought is based on the idea of a center, an origin, a truth, an ideal form, a presence, which is usually capitalized and guarantees all meaning. For instance, 2000 years much of Western culture has been centered on the idea of Christianity and Christ.<sup>51</sup> So the center spawns binary opposites (man/women, spirit/matter, nature/culture, Caucasian/black, Christian/pagan and church/ charismatic movement).

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<sup>47</sup> Free the Slave,

<sup>48</sup> Olaudah Equiano, *Former Slave*, 1789, accessed April 30, 2014, <http://www.freetheslaves.net/Document.Doc?id=2>.

<sup>49</sup> Andre Jacques, *The Stranger Within Your Gates Uprooted People in the World Today* (Geneva: World Council of Churches, 1986), 47.

<sup>50</sup> Deconstruction is a philosophical or critical method which asserts that meanings, metaphysical constructs, and hierarchical oppositions are always rendered unstable by their dependence on ultimately arbitrary signifiers, Merriam-webster, accessed April 30, 2014, <http://www.merriam-webster.com/dictionary/deconstruction>.

<sup>51</sup> The problem with centers, for Derrida, is that they attempt to exclude. In doing so they ignore, repress or marginalize others which become the other. In male-dominated societies, man is central and women is the marginalized other, repressed, ignored, pushed to the margins. If you have a culture which has Christ in the center, Buddhists, Muslims, Jews, anybody different will be at the margins, marginalized pushed to the outside. We must remember that Derrida was born into an assimilated Jewish family in Algiers, growing up as a member of a marginalized, dispossessed culture. Jim Powell, *Derrida for beginners* (Chennai: Orient Longman Ltd, 2000), 25.

Furthermore, centers want to fix, or freeze the play of binary opposites.<sup>52</sup>

According to Derrida we have no access to reality except through concepts, codes and categories and the human mind functions by forming conceptual opposites.

Deconstruction is a method of de-centering, a way of reading, which first makes us aware of the centrality of the central term. Then it attempts to subvert the central term so that the marginalized term temporarily overthrows the hierarchy. In the human trafficking arena deconstructing the centrality of institutionalized structures is the mission. The western thought is based on the idea of an immovable mover, an essence, a God, a presence, which is usually capitalized and guarantees all meaning.<sup>53</sup> When we concentrate on the center we marginalize others. In the male-dominated societies, man is central and a woman is the marginalized, repressed, ignored and pushed to the margins. Solidarity with victims, women and marginalized and bringing them to the center is an attempt for deconstruction of slavery and patriarchies.

Abraham Maslow said, that 'human beings' motivations to face and achieve goals in life's challenges are based on the fulfillment of needs.<sup>54</sup> Maslow wanted to understand what motivates people. He believed that individuals possess a set of motivation systems

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<sup>52</sup>The play of binary opposite is that there is no central configuration that attempts to freeze the play of system, no marginal one, no privileged one, no repressed one. According to Derrida all language and all texts are when deconstructed, like this, and so is human thought, which is always made up of language. He says we should continuously attempt to see this free play in all our language and texts which otherwise will tend toward fixity, institutionalization, centralization and totalitarianism. Jim Powell, *Derrida for beginners* (Chennai: Orient Longman Ltd, 2000), 28.

<sup>53</sup>Jim Powell, *Derrida for Beginners* (Chennai: Orient Longman Ltd, 2000), 21.

<sup>54</sup>K. Sekar, Professor, *Psychosocial Care for Women in Shelter Homes* (New Delhi: United Nations Office on Drugs and Crime and NIMHANS, 2011), accessed April 29, 2014, [http://www.unodc.org/documents/human-trafficking/2011/Psychosocial\\_care\\_for\\_women\\_in\\_shelter\\_homes.pdf](http://www.unodc.org/documents/human-trafficking/2011/Psychosocial_care_for_women_in_shelter_homes.pdf).

unrelated to rewards or unconscious desires.<sup>55</sup> The attainments of these needs are based on a hierarchy. The first and the foremost need as a human being are the basic needs that comprise physiological needs such as food, clothing, and shelter. Unless these needs are met human beings will not be motivated to work towards attaining of the other needs such as safety needs. This safety needs fulfill the need for security, comfort, peace and absence fear. When we are able to provide for ourselves the basic needs of food, shelter, and clothing and surround ourselves with the love and support from family, friends and the community then we are motivated to achieve the other needs in the hierarchy and move towards achieving our full potential. Understanding the needs of trafficked victims in the light of Maslow's theory of hierarchal attainment of needs is crucial for the caregivers in the process of providing psychosocial intervention to them. Wholeness in the New Testament is seen in the context of the kingdom of God. This is an age of caring and community, of justice and social transformation based on a new wholeness-making relationship with God.<sup>56</sup>

Most people believe slavery ended in 1865, but actually it is still alive today. In fact, there are 27 million people in slavery now more than at any other time in human history. Through bringing awareness about modern day slavery, the attempt is made to lead and support and uplift the voices and will of people, ensure good governance and the rule of law, engage markets and businesses as a force for change, and encourage the exploration of promising ideas and innovations to build peace and advance human freedom. Although the goals are broad, the strategic priorities focus most intently on

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<sup>55</sup>Saul McLeod, "Maslow's Hierarchy of Needs," last modified 2014, accessed April 29, 2014, <http://www.simplypsychology.org/maslow.html>.

<sup>56</sup> Howard Clinebell, *Basic Type of Pastoral Care & Counseling* (Nashville: Abingdon Press, 1992), 61.

finding solutions to the global challenges of mass atrocities and modern-day slavery.

Support the most credible, capable, creative ideas, and people, who are working in the field providing necessary tools and technical assistance. The researcher's attempt is to bring awareness about modern day slavery to the church leaders and the congregations based on United Theological Seminary and United Methodist Church.

### **Conclusion**

The lines of exploitation are so blurred between child labor, migrant labor, exploitative labor, and illegal labor and trafficking, that it can easily lose sight of the issue at hand. Where ever any of these labor exploitation situations occur, a small to medium percentage of the workforce are likely to be victims of trafficking. They are working in mainstream and visible industries, including restaurants, street scavenging, begging, domestic work, agriculture and factory labor. For instance, it is certain that children are trafficked for begging or other street work, and then moved into small scale criminal activities as they grow older. Separating these children from the vast numbers of children who work alongside their families on the streets of cities and region is impossible without hearing their stories, and their stories are rarely heard. They are lost in the crowd.

The Biblical rescue and liberation is a dominant biblical theme. Redemption, after all, is a term derived from the slave market. Redemption is at the very heart of God. Just as God sent Moses to deliver the Israelites from 400 years of slavery in Egypt, so he sent Jesus Christ to deliver people from bondage to the power, consequences and penalty of sin. God's intervention to save his people from persecution, oppression and despair is as much part of Christian living. In the above discussion, we see the various views of



Hebrews and Christian literatures (Bible) toward biblical rescue. Bible stands for human and their rescue because it is emerged in the context of people's sufferings. It is a God-human conversation in which God is depicted as Righteous who wishes to establish equality and justice among all human. Justice, mercy, and truth are the fundamental attributes of God. Therefore, God expects these very qualities in his people. The Christian Churches, as institutions, have a responsibility to take action against violations of human dignity and rights whenever they occur. This is a responsibility to resist oppression, whether it is political, economic, social or religious.

Bible also clearly teaches us to raise our voice against all forms of violations. It recommends an alternative community where biblical rescue and equality are kept well. Prophet Ezekiel says, "throw off load of your past misdeeds; get yourselves a new heart and a new spirit. It does not distinguish religion and morality. It belongs together. Morality is the fruit of direct and close fellowship with God. The researcher's attempt and prayer is; Freeing God you look with love and pain upon many people in this world who are enslaved. Help we who are free to work for the liberation of those who are not. Help us to remember our privilege and to be constantly motivated to use our influence to and resources to change what is unjust.

## **CHAPTER FOUR**

### **THEOLOGICAL FOUNDATIONS**

“Slavery is a weed that grows on every soil.”

-Edmund Burke

#### **Introduction**

Since the beginning of the Christian Church, doing theology has been the task of the church. At the outset it was an earnest effort on the part of Christian thinkers to defend the faith of the Church against external distortions and internal differences. Theology was construed as the queen of science in the middle ages and dominating the spiritual and intellectual life of the world. Until the emergence of liberation theologies the task of doing theology has been primarily confined to the West and particularly to Europe, but the origin of liberation theologies, contextual articulations became prominent. This section deals with the theological foundations. The researcher’s intervention of formulating the theology of human trafficking called “traffology” is highlighted. After the development of Latin American Liberation Theology, many theologies emerged from different contexts such as Black Theology, Minjung Theology, Water Buffalo Theology, Pain of God Theology, Dalit Theology, Tribal Theology, and Feminist Theology etc. Theology makes sense only when it gives existential meaning to the oppressed, marginalized and down trodden people. This part of the paper deals with the theological foundation of the research. The researcher engages with the classical, modern and

postmodern theologians and theological developments. This chapter also argues from a theological perspective how modern day slavery or human trafficking is related to the research and also it deals with its theological foundations in relationship with different streams of theology. The chapter attempts to give meaning to developing a different paradigm for doing theology in this particular context. The researcher attempts to develop a theology suitable for this context called “trafficology.”<sup>1</sup> Jesus, the slave and the servant of people, embodied himself in many ways and experienced pathos, degradation, ignominy and dehumanization. He was insulted with all sorts of bad names, outcast and rejected by his own people and the leaders, finally subjected to ruthless, shameful death of a slave and criminal, outside the gate resembles the victim of human trafficking.<sup>2</sup> Rejection and outcast-ness is the essential experience of victims of human trafficking or labor trafficking. Trafficology is people’s theology from below, from the depressed situation, from people’s experience of suffering, from their struggles and hopes, from the perspective of their values.<sup>3</sup>

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<sup>1</sup> Trafficology is a coined word by the researcher to explain the theology of human trafficking, the illegal movement of people typically for the purposes for forced labor or commercial sexual exploitation. The attempt is to explain the contextual crisis of the victims of human trafficking or modern day slavery. It is the theology of rescue and liberation. It also seeks to uplift, liberate and rescue the victim’s conditions in the light of the biblical message of salvation, so the gospel message will be relevant to their crisis and express their human dignity.

<sup>2</sup> Anthoniraj Thumma, *Springs From the Subalterns, Patterns and Perspectives in People’s Theology* (Delhi, India: ISPCK, 1999), 4.

<sup>3</sup> Anthoniraj Thumma, 59.

## Theological Foundations

Contextual theology is a way of doing theology not purely based on the scripture and tradition but based on concrete culturally conditioned human experience.<sup>4</sup> Theology needs to recognize the importance of human experience as a source for reflection on Christian faith and morals. Contextualization is an inherent dynamic of the Christian faith. How do we contextualize with the struggles of the victims of human trafficking. How do we make the gospel and biblical message of liberation relevant to them? What does a biblical message of liberation mean to the victims of labor and human trafficking?

In the past it was believed that only philosophy served as the language for theology. Currently and particularly in the third world contexts, theologies have found new conversation partners. Many respectable third world theologians now draw knowledge and insights from other disciplines such as sociology, anthropology, psychology, political science and economics that describe, analyze and interpret people's experience. The aim of contextual theology is not only to understand and interpret God's act, or to give reason for their faith, but to help suffering people in their struggle to change their situation in accordance with the vision of the gospel of justice and freedom from bondage to fullness of life.<sup>5</sup> "The time is past when we can speak of one, right, unchanging theology, a *theologia perennis*. We can only speak about a theology that

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<sup>4</sup> Stephen B. Bevans, *Models of Contextual Theology*, 1992, Lourdino A. Yuzon, Towards a Contextual Theology, Aotearoa-New Zealand, accessed September 10, 2014, <http://cca.org.hk/home/ctc/ctc94-02/1.yuzon.htm>.

<sup>5</sup> Lourdino A. Yuzon, "Towards a Contextual Theology," New Zealand, Ecumenical Cooperation, Christ Church, accessed September 15, 2014. <http://cca.org.hk/home/ctc/ctc94-02/1.yuzon.htm>.

makes sense at a certain place and in a certain time and situation.”<sup>6</sup> Doing theology contextually is not an option, nor is it something that should only interest people from Third World, missionaries who work there, or ethnic communities within dominant cultures and even in this context of human and labor trafficking. The contextualization of theology is really a theological imperative.”<sup>7</sup>

Human trafficking is a modern-day slave trade. It violates human rights and exploits innocent people. The practice of human trafficking breaks God’s heart. It needs to break our heart as well because it is modern day forms of slavery. Millions of men, women and children, created in the image of God (Genesis 1:27), whom God loves and for whom Jesus Christ died (Romans 5:8), are sold illegally for commercial sexual exploitation or forced labor. Twenty Seven million people are in human trafficking out of which two million children are in forced prostitution.<sup>8</sup> This is an alarming crisis in the present context. Even though the Bible condemns adultery and prostitution as evil, attention is to be diverted to the circumstances of context, which led to this evil. Jesus in his time was aware of the situations, especially that of the social structure, which lead to prostitution. Their context and their struggle and helplessness were considered by Jesus in a compassionate manner, as can be seen in the case of women caught in adultery. He let her go freely with warning that she should sin no more.<sup>9</sup> In the same way, Jesus tells

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<sup>6</sup> Stephen B. Bevans, *Models of Contextual Theology, Revised and Expanded Edition*, (MaryKnoll, New York: Orbis Books, 2004), 4-5.

<sup>7</sup> Stephen B. Bevans and Katalina Tahaafe-Wiliams, *Contextual Theology for the Twenty- First Century* (Cambridge: James Clarke, 2012), 40.

<sup>8</sup> Presbyterian Mission Ministry, “Human Trafficking,” Presbyterian Mission Ministry, accessed September 20, 2014, <http://www.presbyterianmission.org/ministries/theologyandworship/human-trafficking/>.

<sup>9</sup> M. Stephen, *Introduction to Christian Ethics* (Delhi: ISPCK, 2003), 293.

the Samaritan woman. He was people oriented in his ethics and overcame the rigid rules in a more humane way. The Pauline writings also warned against the misuse of sex and the sexual perversions. Paul view prostitution as a sexual immorality in I Cor: 6:15.

Trafficking of young women, under-aged girls and children for commercial sexual exploitation has emerged as one of the most formidable challenges in the new millennium. It is threatening the dignity of women and destroying them physically, psychologically, emotionally and socio-economically. In order to maximize the profits, the market forces are denying women and children their basic rights and denying them their rights to life with dignity. The commercialization of sex is a dehumanizing phenomenon and is negating the accomplishments of the struggles for women's emancipation and empowerment. It is important to preserve the dignity of women and children and prevent the degradation of human civilization at all cost.

Anthropology is the study of human kind. The study of human beings includes their origins, behaviors, cultures, beliefs, and physical characteristics. The word is derived from the Greek *anthropos* which means 'man', and *logos* which means 'word or study.'<sup>10</sup> In a general sense anthropology is the study of humans, past and present. To understand the full sweep and complexity of cultures across all of human history, anthropology draws and builds upon knowledge from the social and biological sciences as well as the humanities and physical sciences.<sup>11</sup> Christian anthropology in the context

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<sup>10</sup> "Anthropology," Christian Apologetics & Research Ministry, accessed September 20, 2014, <http://carm.org/dictionary-anthropology>.

<sup>11</sup> American anthropological association, "What is Anthropology," last modified September 2014, accessed September 20, 2014. <http://www.aaanet.org/about/whatisanthropology.cfm>.

of Christian theology, theological anthropology refers to the study of the human ("anthropology") as it relates to God.<sup>12</sup>

Genesis tells us that human beings are made in the image of God, the *imago Dei* (Genesis 1.26-27). While this theological concept has been debated by different theologians down the centuries, we can use this powerful idea to understand that all human beings come into being in the same way under God and that God values, desires and loves each person equally. It means that we should not exploit other human beings as a property or treat them as commodities. Trafficking dehumanizes people and reduces them to the status of bodies for sale.<sup>13</sup> Creating a standard work environment for the domestic workers is also an important labor trafficking issue in the present context. Their rights, respect, protection are important aspects raised in the Amsterdam Conference.<sup>14</sup>

In the incarnation event, God comes to us and establishes us in life-affirming, life-giving and life-sustaining relationship. Contextual theology reminds us that theology is not just a view of life, but also a way of life. In the human trafficking situation the rescuer will be demonstrating the way of life. Theologians of every age are committed to interpreting the Gospel of Jesus in a way that is relevant and meaningful to the realities around them.<sup>15</sup>

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<sup>12</sup> "Christian Anthropology," last modified September 10, 2014, accessed September 20, 2014, [http://en.wikipedia.org/wiki/Christian\\_anthropology](http://en.wikipedia.org/wiki/Christian_anthropology).

<sup>13</sup> Anglican Communion Office, Anglican Consultative Council, 2015, accessed September 20, 2014. [http://iawn.anglicancommunion.org/resources/docs/human\\_trafficking\\_modern\\_day\\_slavery\\_Theology\\_MTAG.pdf](http://iawn.anglicancommunion.org/resources/docs/human_trafficking_modern_day_slavery_Theology_MTAG.pdf).

<sup>14</sup> Eileen Boris and Jennifer N. Fish, "Slaves No More Making Global Labor Standard for Domestic Workers," Ashwini Tambe (ed) *Feminist Studies, Vol 40, No 2*, 2014 (Mariland, MD: Feminist Studies Inc, 2014), 431.

<sup>15</sup> The theology of Thomas of Aquinas was a response to the challenges of Aristotelian philosophy and the hierarchical structure of medieval society greatly influenced the Thomist system of theology. The

“We will never understand Christ, his proclamation, his ministry, his cross, his resurrection until we find ourselves where he placed himself, in company of those who are afflicted and unjustly treated and who cry out for justice and freedom that they have lost or never known.”<sup>16</sup> Biblical liberation for modern day slaves also creates a paradigm for liberation theology. Liberation is one of the greatest watchwords of modern politics and one of the major themes of the Bible. Liberation has been the battle cry of Marxists and revolutionaries, allied armies and colonial independence movements, feminists, Christian theologians and civil rights protesters, but it has deeper sources in the Western past, in Greco-Roman notions of slavery and freedom, in the Jewish story of the Exodus, and in the Christian concept of ‘redemption’ from spiritual bondage. The historian of slavery Orlando Patterson argues that, “Christianity not only became the first and only religion predicated on the notion of freedom but also was the primary means by which the ancient intellectual heritage of freedom was transmitted to the middle Ages and the modern world.”<sup>17</sup>

The book of Exodus portrays as a paradigm for liberation and freedom. “Let my people go, that they may serve me,” (Exodus: 7: 16, 8: 1) as Moses commanded the Pharaoh, shows the interest of God in delivering the people from bondage. Israel is liberated from the degrading bondage of the brutal Pharaoh for the endless service of the loving God, who remembers His covenant with Abraham, Isaac and Jacob. This idea of

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crisis theology of Karl Barth was, in large measure, a response to the crises of Western civilization brought about by the First World War and the failure of liberal theology.

<sup>16</sup> Daniel L. Migliore, *Faith Seeking Understanding: An Introduction to Christian Theology*, (Grand Rapids: William B. Eerdmans Publishing Company, 1991), 158.

<sup>17</sup> Steven Mintz, John Stauffer (Eds), *The Problem of Evil: Slavery, Freedom, and the Ambiguities of American Reform* (University of Massachusetts press, 2007), 31, accessed September 20, 2014. [http://scholar.harvard.edu/files/patterson/files/ancient\\_and\\_medieval\\_origins.pdf%20The%20problem%20of%20evil,%20slavery,%20freedom,%20and%20the%20ambiguities%20of%20American%20Reform](http://scholar.harvard.edu/files/patterson/files/ancient_and_medieval_origins.pdf%20The%20problem%20of%20evil,%20slavery,%20freedom,%20and%20the%20ambiguities%20of%20American%20Reform).



liberation involves a change of masters; the slaves of Pharaoh became the slaves of Yahweh.<sup>18</sup> The Exodus paradigm of liberation should involve the commitment to Yahweh. The history also shows a return to bondage because of the failure to serve Yahweh.<sup>19</sup> The foundation of Jewish identity as a people is also based on the Exodus liberation story. Every historical cycle God reinforces the pattern: God hears the cry of the poor, captive, oppressed, marginalized, widows, orphans and resident aliens.

The influential early proponents of modern liberation theology were the Peruvian Catholic Gustavo Gutierrez<sup>20</sup> and African American protestant James Cone<sup>21</sup> started to propagate liberation principles to rethink the entire theological enterprise, setting out a new way to do theology. The black theology emphasizing God's blackness and remarkable proliferation of contextual liberation theologies such as South Korean *minjung* (people/masses) theology, eco-theology, feminist theology, Dalit theology and many other liberation theologies.<sup>22</sup> According to James Cone, any message that is not related to the liberation of the poor in a society is not Christ's message. Any

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<sup>18</sup> Lev 25:55

<sup>19</sup> London School of Theology, accessed September 20, 2014.  
[http://www.lst.ac.uk/downloads/theological\\_themes/freedom/AlisonLoFreedomArticle.pdf](http://www.lst.ac.uk/downloads/theological_themes/freedom/AlisonLoFreedomArticle.pdf)

<sup>20</sup> According to Gutiérrez true liberation has three main dimensions: First, it involves political and social liberation, the elimination of the immediate causes of poverty and injustice. Second, liberation involves the emancipation of the poor, the marginalized, the downtrodden and the oppressed from all those things that limit their capacity to develop themselves freely and in dignity. Third, liberation theology involves liberation from selfishness and sin, a re-establishment of a relationship with God and with other people. Liberation theology and Gutiérrez have both been the subjects of repeated Papal scrutiny. Gustavo Gutierrez was born 8 June 1928 in Lima is a Peruvian theologian and Dominican priest regarded as the founder of Liberation Theology, Liberation Theology, accessed September 20, 2014,  
<http://liberationtheology.org/people-organizations/gustavo-gutierrez/>.

<sup>21</sup> James H. Cone, known as the founder of black liberation theology, is the Charles A. Briggs Distinguished Professor of Systematic Theology at Union Theological Seminary, accessed September 20, 2014. <http://www.utsnyc.edu/jamescone#sthash.DrgxfpVU.dpuf>.

<sup>22</sup> John Coffey, "To Release the Oppressed: Reclaiming a Biblical Theology of Liberation," accessed September 8, 2014, <http://www.jubilee-centre.org/to-release-the-oppressed-reclaiming-a-biblical-theology-of-liberation-by-john-coffey/>.

theology that is indifferent to the theme of liberation is not Christian theology.<sup>23</sup> The theology of liberation is thus still very necessary, because Christian faith must today respond with credibility and theological rationality to the oldest and newest question as posed by Gutiérrez, how to tell the poor that God loves them.<sup>24</sup> In a trafficology context, how will one tell them the love of God in the midst of their existential struggles? In my own personal experience it was difficult to understand where God is in midst of labor trafficking struggles.

In the general sense the critical study of production, distribution and consumption of wealth in human society is a central theme of liberation theology. In liberation theology, the anticipated economic order of Christian utopia is not just derived from a prophetic vision. This is firmly anchored in a historical reality of people struggling in an anticipated journey from civilization of poverty to civilization of wealth. In this modern time we also see the reflection of civilization of labor and exploitation of human capital. Liberation theology also is very clear that the kingdom of God belongs to the poor because money is an idol.<sup>25</sup>

Trafficology also creates a paradigm for Dalit theology, particularly in the Indian contextual caste system. Dalit in Sanskrit and Hebrew root means 'broken' or 'downtrodden'. Dalit, in the wider sense, would include all the oppressed people; however, in current historical and cultural context, Dalit refers to an ethnic community making up

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<sup>23</sup> James H Cone, *A Black Theology of Liberation*. 20<sup>th</sup> anniversary Edition (Maryknoll, N.Y: Orbis Books, 1990), Cover page.

<sup>24</sup> Valpy Fitzgerald, "The Economics of Liberation Theology" Cambridge Collections Online, Cambridge University Press, 2008, 262, accessed September 09, 2014. <https://www3.nd.edu/~druccio/documents/VF-LT.pdf>.

<sup>25</sup> Valpy Fitzgerald, "The Economics of Liberation Theology" Cambridge Collections Online, Cambridge University Press, 2008, 254. Accessed September 09, 2014, <https://www3.nd.edu/~druccio/documents/VF-LT.pdf>.

almost one-fifth of the Indian population called *Harijans* (Children of God) and placed outside the caste-system because they are considered as outcast and untouchables.<sup>26</sup> Dalit theology interprets God's liberating presence in a society that consistently denies them their humanity, socially ostracizes them, economically exploits them and culturally subjugates them. It relates to the experiences and expression of these excluded people in their struggles for social justice and their search for a meaningful life in the community.

Dalit theology is people's theology. The primary datum of doing this theology is people themselves and their experiences. Dalit theology asserts that at the heart of the Dalit people's experience is pathos and suffering. This pathos, suffering, or pain is prior to their involvement in any activist struggle for liberation.<sup>27</sup> Dalit theology is also a counter-culture theology. From a cultural point of view, it stands for the sum of Dalit meanings, expectations and understandings in relation to their experience of social reality and their perception of what it is to lead an authentic human existence. Their search for values of human equality, justice and freedom runs counter to *Bhramanical*<sup>28</sup> culture and religion which had evolved in the semi-feudal economics and political structures, based on the ideology of purity and pollution expressing hierarchy, inequality and sacred-profane dichotomy in human experience. The same expression of purity and pollution is also a relevant issue when we are dealing with the human trafficking victims.

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<sup>26</sup> M. E Prabhakar, "The Search for a Dalit Theology" in *Indigenous People: Dalits*, Edited by James Massey (Delhi: ISPCK, 1994), 201-202.

<sup>27</sup> A.P. Nirmal "Doing Theology from a Dalit Perspective" in *A Reader in Dalit Theology*, Edited By Arvind P. Nirmal (Madras, India: Gurukul Lutheran Theological College and Research Institute, 1990), 141.

<sup>28</sup> A member of the highest of the four major castes of traditional Indian society, responsible for officiating all the religious rites and studying and teaching the Vedas the scriptures.

Dalit theology runs counter to this alienating cultural experience both at the level of meaning and social structures. Dalit search for meaning in life, for self-fulfillment and for freedom is what we called here Dalit theology. In relation to the dominant stream, Dalit theology is a counter theology as it counters the dominant cultural values that made them dependent, inferior and powerless. The French revolutionary statements are relevant when we deal with the Dalits in India. "Human being are born free but everywhere they are in chains or workers of the world unite, you have nothing to loose but your chains."<sup>29</sup> In Dalits context the idea is true for more than 3000 years with full sanction of the Hindu religion and even the enlightenment consciousness made no difference to the untouchables who are born slaves and die as slaves. In such a context the role of theology is basically the same as the role of Christ the liberator. Thus Dalit theology needs to be a theology of liberation and theology of hope.<sup>30</sup> Dalit theology is also called the theology of the marginalized even though they are a majority in the Indian subcontinent. The message of restoration and reconstruction are the key concepts of Dalit theology.<sup>31</sup>

According to A.P Nirmal "It is the dalitness which is 'Christian' about Dalit theology." This exclusivism implies the affirmation that the triune God- the Father, the Son and the Holy Spirit- is on the side of the Dalits and not of the non-Dalits who are the oppressors.<sup>32</sup> The Indian Christian Theology does not address itself to or reflect the issues that the majority of Christians face. The expression of theology propounded was based

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<sup>29</sup> Masilamani Azariah, *A Pastor's Search for Dalit Theology* (Delhi, India: Dlet/ISPCK, 2000), 135.

<sup>30</sup> Masilamani Azariah, *A Pastor's Search for Dalit Theology*, 136.

<sup>31</sup> M. Stephen, *A Christian Theology in the Indian Context*, (Delhi, India: ISPCK, 2001), 101.

<sup>32</sup> M.E Prabhakar "Christology in Dalit Perspective" in *Frontiers of Dalit Theology* edited by V.Devasahayam (Madras, India: Gurukul Summer institute, 1996), 417. 415-416.

upon the religious traditions of the minority i.e. the *Brahmans* who represented 5.22% only of the total population of India while 80% of the Indian people experiences were ignored, which included the Dalit Christians (who form more than 70% of the Indian church).<sup>33</sup> Thus, the insensitivity of church and Indian Christian theology to Dalit concerns and the deeper dimension of their struggle and aspirations for fuller humanity, despite the majority of Christians being of Dalit origin, make imperative the formulation of a Christian Dalit theology, with a universal appeal.<sup>34</sup> Liberation is the norm of hermeneutics. In the Indian Dalit context, liberation from the socio-cultural oppression is the important principle. The worst crime that the caste system has committed against the Dalits has been to teach them how to hate and pity themselves. Dalit hermeneutics has to liberate the Dalits from this psychological oppression and empower them to get organized in their struggle for freedom.

Dalit theology observes a methodological exclusivism in relation to other theologies. Dalit theology is a counter theology in relation to other dominant systematic theologies. The tendency of all dominant theological traditions is to accommodate, include, assimilate and finally conquer other theologies. Without such a process of accommodation, inclusion, assimilation and conquest, they cannot retain their dominant characters. If a Dalit theology has to play the role of a counter theology then it must adopt an exclusivist stance and shut off the encroaching influences of the dominant theologies.

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<sup>33</sup> James Massey, "Vision, Nature and Method of Dalit Theology" in *Dalit- Tribal Theological Interface*, Edited, James Massey (Jorhat, India: TSC/WSC, 2007), 66.

<sup>34</sup> M. E Prabhakar, "The Search for a Dalit Theology," in *Indigenous People: Dalits*, Edited by James Massey (Delhi, India: ISPCK, 1994), 203.

This methodological exclusivism is necessary for maintaining the distinctive identity of a Dalit theology.<sup>35</sup>

The liberation for the dalits is not happening who are suffering in the past and present not because of their sins or the sins of their ancestors, but because of the evil social system and structural evils. They claim that through their sufferings they have their place in the economy of salvation. It is in and through them that God will manifest and display His glorious salvation. Dalits see salvation as a historical process, in their context of suffering and struggle against 'earthly oppression'. Jesus Christ, the savior, is the one who gave His life as a ransom for many and who will come again to establish God's justice on earth and fully liberate the oppressed from the misery of human sin and suffering. God in Christ is the liberator in history. What the Dalits think of Jesus Christ and God's saving act in and through Him is integrally linked with their dehumanized social existence and their hope for a future in Christ, freed from all inhumanity and injustice.<sup>36</sup>

Human trafficking will not end in the world until it ends in the Asian context especially among the Dalits. India is a source, destination, and transit country for human trafficking. The Dalits, also called the untouchables, outcasts and most recently slum dogs, comprise nearly one quarter of India's society, with population estimates of 250

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<sup>35</sup> Arvind P. Nirmal, "Doing Theology from a Dalit Perspective," *A Reader in Dalit Theology*, Edited By Arvind P. Nirmal (Madras, India: Gurukul Lutheran Theological College and Research Institute, 1990), 141.

<sup>36</sup> M.E Prabhakar, "Christology in Dalit Perspective," *Frontiers of Dalit Theology*, Edited by V.Devasahayam (Madras, India: Gurukul Summer institute, 1996), 405.

million people. The term Dalit means “those who have been broken and ground down deliberately by those above them in the social hierarchy.”<sup>37</sup>

When it comes to human trafficking, the Dalits are the least mentioned, yet most affected people group in the world. Dalit women bear the brunt of caste discrimination because Indian women are looked upon even more unfavorably in Indian culture as they will need to be married off at the expense of their parents. The women are the Dalits of the Dalit and many of them are forced into lives of prostitution, cleaning human waste or being aborted as soon as their gender is learned.

Prostitution, either in a brothel or as a temple “*devadasi*,” is among one of the greatest risks that threaten Dalit girls and women. Even though the caste system teaches that they are impure but when it comes to sex, no one thinks of them as untouchable. Three million people in India are forced into lives of sex-trafficking, 1.2 million of them are children and 250,000 of them are enslaved for “ritualized temple prostitution,” according to the Dalit Freedom Network.<sup>38</sup> In the midst of these evils the necessity arises for a deep theological reading and a re-visitation of our understanding of theology.

Another profound way to relate trafficology is seen as a paradigm for pain love of god theology of C. S. Song. The concept pain of God is one of the significant views of Asian liberation theologies. Choan-Seng Song<sup>39</sup> is one among the Asian theologians who

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<sup>37</sup> Janet Chismar, “Shining God’s Light on Human Trafficking,” Billy Graham Evangelical Association, last modified 2014, accessed September 22, 2014, <http://billygraham.org/story/shining-gods-light-on-human-trafficking/>.

<sup>38</sup> Patheos, “Christian workers save trafficked girls in India,” accessed September 20, 2014, <http://www.patheos.com/blogs/publiccatholic/2012/11/christians-workers-save-trafficked-girls-in-india/#ixzz3EiCNrpSx>.

<sup>39</sup> Choan-Seng Song was born in Taiwan in 1929. He earned his undergraduate degree in philosophy from National Taiwan University and his ministerial degree from New College, University of Edinburgh in Scotland. He received his Ph.D. degree from Union Theological Seminary in New York City

expresses the idea of 'pain-love of God' as the supreme expression of God's solidarity with the suffering people of Asia. Apart from this we can see the concept of pain in the Japanese pain of God theology by Kazo Kitamori and in the Indian Dalit theology.<sup>40</sup> The pain-love of God theology of C.S. Song is a developed one and it exposes a God who pains in the sufferings of his creation. Here the pain is rooted in the love of God. The context of the pain-of God theology is significant. It originated from the Taiwanese context. It theologizes the sufferings and pain of the people of Taiwan. C. S. Song's experience in Taiwan convinced him that "theology had to be couched in Asian symbols and stories if it is to make sense to the daily lives of the Asian people."<sup>41</sup> The second influence was his personal involvement in the political struggles of Taiwan.

The love that feels pain for its object becomes a pain-love. It can be said in general that the more intense the love is, the stronger the pain is; therefore the more powerful will be the pain-love. The strength of love is tested by the strength of pain-love. He makes it clear that inherent in such a pain-love is self-sacrifice. This pain-love of God

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in 1965. He has taught Old Testament and systematic theology at Taiwan 'theological, College where he also served as principal from 1965 to 1970. He served as the associate director of Faith and Order Commission of the World Council of Churches from 1973-1982, and was Director of Studies, World Alliance of Reformed Churches, from 1983 to 1986. He serves as professor of theology and Asian cultures at Pacific school of religion and he is also professor of theology and Dean of the program for theology and culture at the South East Asia Graduate School of Theology. Deane William Ferm, *Profiles in Liberation* (Connecticut: Twenty-third Publications, 1988), 108.

<sup>40</sup> In Dalit theology the pathos or pain of dalits is asserted. Dalit theology wants to assert that at the heart of the Dalit people's experience is pathos or suffering. This pathos or suffering or pain is prior to their involvement in any activist struggle for liberation. It is in and through this pain-pathos that the sufferer knows God. This is because the sufferer in and through his/her pain-pathos knows that God participates in human pain. Arvind P Nirmal, ed. *A Reader in Dalit Theology* (Chennai, India: Gurukul Lutheran Theological College and Research Institute, 1991), 141.

<sup>41</sup> Deane William Ferm, *Profiles in Liberation* (Connecticut: Twenty-third Publications, 1988), 108.



is what is called *hesed*<sup>42</sup> in the Old Testament and *agape* in the New Testament. Thus, he points out that when the creation suffers God's heartaches because of his deep love for his creation. In Song's view this can be seen in the creation account. In the creation God's heart pains because of two reasons. They are chaos and *tehom*, which is deep darkness. In this context God brings forth light into darkness and turning chaos into order. Song calls this love as *agape* love. It is this *agape* love that constitutes the power of God manifested in creation and redemption.<sup>43</sup> In his view creation is God's redemptive response to the pain and suffering of this world. God's heart aches when the world is gripped with pain and suffering. In his book *Tell Us Our Names* he depicts that love, that pain, this is God's love for us. Love that pains and heals this is the cross. Love that pains and gives new life, this is the resurrection."<sup>44</sup>

According to Song the ultimate manifestation of God's pain-love is the incarnation of Jesus Christ. It reveals the pain-love of God. The incarnation tells us how God is acted upon and moved by human beings who have become prisoners of their own sin.<sup>45</sup> He cites the Christological hymn<sup>46</sup> and points out that the God in Christ is not the God of wrath, not the God who becomes hardened and unchangeable on account of his wrath, but the God who changes and makes himself available to human beings because of his pain-love. In Jesus Christ God as divine love and humanity as human love meet to

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<sup>42</sup> Actual meaning of *Hesed* is mercy but in C.S. Song's writings he uses this word for the pain-love of God. Song, C.S. Song, *Third-Eye Theology* (London: Lutter worth Press, 1979), 84.

<sup>43</sup> C.S. Song, *Third-Eye Theology* (London: Lutter worth Press, 1979), 40. In his opinion, creation itself is redemption. It is the redemption from the chaos and deep darkness. Thus God translates the aching of his heart into the making of life.

<sup>44</sup> C.S. Song, *Tell Us Our Names* (Indore: Satprakashan Sanchar Kendra, 1985), 130.

<sup>45</sup> C.S. Song, *Third-Eye Theology*, 69.

<sup>46</sup> The Christological hymn which Paul quoted in Philippians 2: 6-8.

create a new person oriented both to God and humanity. All words and acts related to salvation starts from this change of God in Christ into a human form. In pain-love God unites himself with human beings and in this pain-love he bears our pain and death. In the cross of Jesus Christ the pain-love reaches its most heightened form. The cross is the love of God with no strings attached. It is the compassion of God loving and suffering with all humanity. The incarnation, the cross, the suffering and the death of Jesus are necessary for God to have solidarity with all those who are suffering. Finally, love breaks the conflict of death and obtains fulfillment in resurrection. According to Song, love that is understood in terms of pain-love is the point of entry into the heart of God. God discloses himself as pain-love in human relationships, in society, and in history. From the biblical view point history is certainly seen as the drama of God's pain-love in action. The cross of Jesus and the cross of suffering women, men, and children are linked in God and disclose the heart of suffering God.<sup>47</sup>

According to Song, doing theology means having a commitment to involve in the historical expressions of Christian faith as the basis of theological reflection. It is not an act of the intellect away from the commitment of the heart. Doing theology is an exercise of the whole person, not just a function of the intellect. In his book *Jesus the Crucified People* he points out that "love is not a word; it is an action. It is not rhetoric; it is acceptance."<sup>48</sup> He again stresses that "active theology is a theology that grows out of the life of people."<sup>49</sup> According to him theology should start with the study of humanity, the study of people and the world, the study of God's creation. That is a theology from below.

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<sup>47</sup> C.S. Song, *Jesus the Crucified People* (Minneapolis: Fortress Press, 1996), 122.

<sup>48</sup> C.S. Song, *Jesus the Crucified People*, 76.

<sup>49</sup> C.S. Song, *Third-Eye Theology*, 82.

Human beings with their all problems, social, political, psychological, ecological, or whatever, are subject matter of theology. Theology should consider the problems and sufferings of humanity as a whole. The pain-love of God does not aim at any group, caste, class, gender etc. but it is inclusive of all—both humans and creatures. It even includes nature. When the creation suffers the heart of God also pains whether it is Brahmin, Dalit, Tribal, male or female, humans, slaves or creatures. It brings a hope that God intervenes into their problems and redeem them from their pain and sufferings.

The origin of liberation theologies brought a drastic change in the traditional understandings of theology. It changed the traditional approach 'from above' to a people oriented 'from below approach.' It also helped the people from different contexts to become 'the subjects' of theology. It gives a new consciousness and identity to people based on caste, color, culture, group etc. and gave them a theological basis for their experiences. But there are some criticisms.<sup>50</sup> Tissa Balasurya points out that "contextual theologies by their very nature tend to be partial, rooted in local situations and experiences."<sup>51</sup> According to him theology should emerge from universal perspectives which have holistic approach. Here the idea of planetary theology is remarkable. In planetary theology Balasurya proposes that universal perspectives relating to the world as

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<sup>50</sup> Tissa Balasurya, *Planetary Theology* (New York: Orbis Books, 1984), 324. In his view there is a need for a universal approach in theology. According to him contextual theologies are valid and necessary contribution to the evolution of Christian life and theology, because they arise from a new consciousness of groupings, a class, an ethnic kinship, a sex, a culture etc., they may lead to deeper scriptural insights and a better understanding of the sufferings and aspirations of different groups. The contextual theologies by their very nature tend to be partial, being rooted in local situations and experience. A contextual theology related to one group, nation or region, according to Balasurya, may be too narrow to respond to all the aspects of even a local problem. Thus he proposes a planetary theology which is balanced by more universal perspective relating to the world as a whole. This universal approach will be valuable in the development of a global strategy for bringing about social change. Only universal approach can help respect human beings everywhere whatever be their ethnic inheritance, color, creed, sex or social class. Franklin J. Balasundaram, *Contemporary Asian Christian Theology* (Delhi: ISPCK, 1998). 36.

<sup>51</sup> Franklin J. Balasundaram, *Contemporary Asian Christian Theology* (Delhi: ISPCK, 1998). 36.

a whole should balance theology. Thus a balanced universal perspective like the Pain-love of God can be taken as a paradigm for doing theology.

Trafficology also creates a paradigm for postmodern theology. There are over 27 million slaves in the world today, modern slavery, more than at the height of the transatlantic trade. Children, women and men in diverse places are chained and exploited so that others may profit from their labors, and their bodies. Millions of people, mostly women and girls are trafficked each year, most across international borders. The majority of these come from the poorest segments of the poorest countries. Poverty itself and the combined effects of climate change enslave millions. People who have no choices about their future, and who struggle daily for survival, are padlocked to poverty.<sup>52</sup>

Postmodernism is an idea that has been extremely controversial and difficult to define among scholars, intellectuals, and historians. Most of them agree that postmodern ideas have influenced philosophy, art, critical theory, literature, architecture, design, marketing, business and interpretation of history, and culture since the late 20th century. Post modernity, a separate term, describes social and cultural conditions connected to the era in which postmodernism arose. In the human trafficking and biblical rescue context the deconstruction of the centrality of institutionalized structures and the oppressive structure is important. Solidarity with the victim of human and labor trafficking, women and marginalized bringing them to the center is an attempt for deconstruction of slavery and patriarchies. This shift to postmodernism will bring hope and change in the life of the victims.

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<sup>52</sup> London School of Theology, "Theological Themes," accessed September 20, 2014, [http://www.lst.ac.uk/downloads/theological\\_themes/freedom/AnnaRobbinsFreedomArticle.pdf](http://www.lst.ac.uk/downloads/theological_themes/freedom/AnnaRobbinsFreedomArticle.pdf).

## **Conclusion**

We have attempted to identify major theological themes and relevance of trafficology as a paradigm for doing theology in the present day context. Salvation is the result of participation in the liberation struggle. Christ frees us that we may free others. Affirming that Jesus Christ came so that “they may have life, and have it abundantly” (John 10:10b). Violations of human rights are both a cause and a consequence of human trafficking. Trafficking is a grave violation of human rights, the right to liberty and human dignity and the right not to be held in slavery or involuntary servitude. But trafficking is related to a wide range of other human rights violations as traffickers prey on those who are poor, under- or unemployed or who face discrimination. The experience of slavery was not unknown to God’s people. The story of the Exodus, told in the Book of Exodus and retold in the Book of Deuteronomy, is all about God setting God’s people free.

## CHAPTER FIVE

### THEORETICAL FOUNDATIONS

“Slavery takes hold of few, but many take hold of slavery.”

-Lucius Annaeus Seneca

#### Introduction

Empowerment of human trafficking victims is not only a problem related to the persons who have survived, their family members, closest environment but a social problem far reaching with negative consequences. Human trafficking is called modern day slavery, and it represents a criminal activity and has dramatic forms of breaching fundamental human rights. The theoretical framework based on the psychological theories, philosophical and sociological relevance of this topic is an important aspect. The researcher here goes on to examine human trafficking from a theoretical basis, which includes psychological, philosophical, sociological and cultural dimensions. The basic assumption is that human beings should not subject one another to unjust and exploitative treatment since they belong to the same family of humanity.<sup>1</sup>

Human trafficking is very much a psychological problem faced by the victims and the parties involved. Psychotherapists and research studies attest to the fact that the

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<sup>1</sup> Gabriel E. Idang, “Eliminating Human Trafficking,” *Stud Home Com Sci*, 7(1): 49-54 (2013), 51, (Nigeria: Department of Philosophy, University of Uyo, Uyo, Akwa Ibom State, 2013), accessed October 18, 2014. <http://www.krepublishers.com/02-Journals/S-HCS/HCS-07-0-000-13-Web/S-HCS-07-1-000-13-Abst-PDF/S-HCS-07-1-049-13-189-Idang-G-E/S-HCS-07-1-049-13-189-Idang-G-E-Tt.pdf>.

following problems and challenges occur as a reaction to the experiences and situations the victims had been exposed to such as post-traumatic stress disorder, extreme stress not otherwise specified, lack of trust, depression, absence of emotional reactions, anxiety disorder, self-blame, helplessness and meaninglessness, nightmares, anger and rage control problem, suicidal ideas and attempts, paranoia, fatalism and temper tantrums, psychoactive substance abuse problems, alcohol abuse, problems in everyday grooming, sleeping problems and dissociative disorders.<sup>2</sup> Here the attempt is to do a theoretical framework of modern day slavery.

### Theoretical Foundations

Hope is an essential fact in life and without hope people descends into a deep depression, commit suicide, simply lie down and die. During the Holocaust, Viktor Frankl,<sup>3</sup> who later became a world-renowned psychiatrist and the proponent of logo therapy,<sup>4</sup> was a prisoner in one of the Nazi death camps. He observed that every year as Christmas approached, hope would sweep the camp that the prisoners would be released on Christmas Day. It was an irrational hope, but it was hope. Then, when Christmas would come and go without a release, hundreds of prisoners would just lie down and die.

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<sup>2</sup> Irena Korićanac (ed), *Human Trafficking Trauma and Psychotherapy Collection of Papers* (Belgrade: NGO ASTRA Anti Trafficking Actions, 2013), 23, accessed October 18, 2014. [http://www.europa.rs/upload/documents/publications/trauma\\_i\\_psihoterapija\\_-\\_zbornik\\_radova\\_ENG.pdf](http://www.europa.rs/upload/documents/publications/trauma_i_psihoterapija_-_zbornik_radova_ENG.pdf)

<sup>3</sup> Viktor Frankl. *Man's Search for Meaning* (New York, NY: Washington Square Press, a division of Simon & Schuster, 1963, revised and updated edition in 1998), 10.

<sup>4</sup> Logotherapy is a term derived from logos a Greek word that translates as meaning. Therapy is defined as treatment of a disorder, illness, or maladjustment. Developed by Viktor Emil Fránl, the theory is founded on the belief that human nature is motivated by the search for a life purpose, logo therapy is the pursuit of that meaning for one's life. Frankl's theories were heavily influenced by his personal experiences of suffering and loss in Nazi concentration camps.

Without hope, they could not live.<sup>5</sup> Victor Frankl concluded, "It is a peculiarity of man/women that he/she can only live by looking to the future."<sup>6</sup> Logo therapy is providing an experience of healing through meaning. The term Logo therapy is derived from two Greek words, *logos* (Gk) means word or meaning and *therapia* (Gk) refers to healing. Logo-therapy views individuals as being free, responsible, unique and holistic. Therapy can be defined to enable a person to find meaning in his or her life by using their own freedom with giving high potential and value to their life.<sup>7</sup> The primary motivation in human behavior is the will to meaning. Frankl thinks it is necessary for an individual to first solve some basic life tasks before finding meaning and purpose in life. Tasks include discovering the meaning of love, the meaning of work and mission and the meaning of death and suffering.<sup>8</sup> A central concept in logo therapy is the joining of freedom with responsibility and what has happened to a person is how he/she responds to the circumstances. Frankl asserts that human beings are not only free to decide how to respond to cultural and biological conditioning but moreover they are responsible to do so.<sup>9</sup>

In attitudinal values Frankl makes his most significant contribution. Each person can decide how to react to the circumstances, that life brings and in doing so has the potentiality of realizing attitudinal values. Sometimes life may bring limiting circumstances but persons must decide how they will respond to it. By realizing attitudinal values a person is free from all

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<sup>5</sup> David R. Reagan. "Finding hope in the midst of crisis can Bible prophecy give us hope," This article is an edited excerpt from Dr. Reagan's book, *living for Christ in the end times*, accessed October 23, 2014, [http://www.lamblion.com/articles/articles\\_chrliving6.php](http://www.lamblion.com/articles/articles_chrliving6.php).

<sup>6</sup> David R. Reagan. "Finding hope in the midst of crisis.

<sup>7</sup> D. Smith. "Logotherapy," *Baker Encyclopedia of Psychology and Counseling*, Ed. by David G. Benner and Peter C. HiH (Michigan, MI: Baker Books, 1999) 697.

<sup>8</sup> D. Smith. "Logotherapy," 697.

<sup>9</sup> R.C. Leslie, "Logotherapy," *Dictionary of Pastoral Care and Counseling*, Ed. by Rodney J. Hunter (Nashville, TN: Abington Press, 1990), 662.



conditions and circumstances and free to the inner mastery of his/her destiny.<sup>10</sup> According to Frankl there are two levels of meaning: (a) the present meaning or the meaning of the moment, and (b) the ultimate meaning or super-meaning. Frankl believes that it is more productive to address specific meaning of the moment, of the situation, rather than talking about meaning of life in general, because ultimate meanings exist in the supra-human dimension, which is hidden from the people. He cautions against addressing ultimate meanings in therapy, unless the client is openly religious. Each individual must discover the specific meanings of the moment. Only the individual knows the right meaning specific to the moment. The therapist can also facilitate the quest and guide the client to those areas in which meanings can be found.

Frankl realizes that human freedom is finite freedom. Man/woman is not free from conditions, but he/she is free to take a stand in regard to them. The conditions do not completely condition him/her. Although the existence is influenced by instincts, inherited disposition and environment, an area of freedom is always available. Everything can be taken from a human being except the basic freedom that is to choose one's attitude in any given set of circumstances, to choose one's own way. Therefore, we always have the freedom to take a stand towards the restrictive conditions and transcend our fate. Freedom of will is possible because of the human capacity for self-distancing or self-detachment. By virtue of this capacity human beings are capable of detaching not only from a situation, but also from their own selves. Suffering is not a necessary condition for meaning, but it tends to trigger the quest for meaning. Frankl has observed that people are willing to endure any suffering, if they are convinced that this suffering has meaning,

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<sup>10</sup> R.C. Leslie, "Logotherapy," 662.

however, suffering without meaning leads to despair. It is a hard reality that the victims of modern day slavery need to find meaning for their suffering even for their mere existence.

Person-centered therapy<sup>11</sup> is based on the fundamental belief that human beings are essentially trustworthy, social and creative. The value of human and those who were psychologically damaged were worth special attention and professional care. The individuals have within themselves vast resources for self-understanding and for altering their self-concepts, basic attitudes, and self-directed behavior. These resources can be tapped if a definable climate of a facilitative psychological attitude can be provided. Another significant human characteristic lies in the capacity of the person for awareness, particularly self-awareness because the person is not a finished product, but is in a continual process of growth and change.

According to Carl Rogers, the innate motivation called the self-actualizing tendency, an active, controlling drive toward fulfillment of one's potentials that enables one to maintain and enhance. This actualizing tendency<sup>12</sup> is not an inner force but rather a basic disposition we exhibit in ordering and approaching life. The actualizing tendency has both a biological and psychological aspect. The biological aspect includes drives

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<sup>11</sup> Carl Rogers (1902-1987), the American psychologist, the founder of person-centered counseling or psychotherapy. He was brought up in a strict protestant family and religious principles. After his studies in the Union Theological Seminary, Rogers came under the influence of humanistic philosophy. *Counselling and Psychotherapy*, *Client-Centered Therapy* and *on Becoming a Person* are his well-known books. In the person-centered approach there is no practical distinction between counseling and psychotherapy. Whether long-or short-term the fundamental nature of the therapeutic venture is the same.

<sup>12</sup> Carl Rogers was a humanistic psychologist who agreed with the main assumptions of Abraham Maslow, but added that for a person to grow, needs an environment that provides genuineness (openness and self-disclosure), acceptance (being seen with unconditional positive regard), and empathy (being listened to and understood). Without these, relationships and healthy personalities will not develop as they should, much like a tree will not grow without sunlight and water, Saul A. McLeod, "Carl Rogers: Simple Psychology," last modified 2007, accessed October 26, 2014. <http://www.simplypsychology.org/carl-rogers.html>.

aimed at the satisfaction of basic survival needs, the need for water, food and air. The psychological aspect involves the development of potentials that make us more worthwhile human beings. The process of actualization is neither automatic nor effortless.<sup>13</sup> Roger points out that the young child does not take a first step without a struggle. The child falls and may be hurt. Yet the desire to grow moves the child forward.<sup>14</sup>

The client centered approach uses the following techniques while working with the clients such as acceptance or unconditional positive regard, empathetic understanding, genuineness or congruence etc. Unconditional positive regard is present when a counselor accepts a client without needing the client to be in a particular way to please or conform. In practice this means trying not to judge the client's appearance, thoughts, actions and feelings and even forgoing a vision of a good or bad outcome to therapy. A counselor may feel well warmth towards a client. At times quite the opposite may be true. Strong negative or positive feelings on the part of the counselor can hinder the therapeutic process. Positive or negative feelings that actually belong within the therapeutic relationship may call for sensitive congruent expression by the counselor to prevent the relationship becoming stuck or dishonest. Acceptance and recognition is the right of the client to have his/her own feelings and it does not amount to the approval of all behavior. In short it implies deep and genuine caring for the client as a person.

Sigmund Freud tried to explain human development in terms of sexual development because he believed that sexuality is the basic life instinct of all human

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<sup>13</sup> John Antony, *Psychotherapies in Counseling* (Dindigul, India: Anugraha Publications, 2003), 234.

<sup>14</sup> John Antony, *Psychotherapies in Counselling*, 234.

beings. According to Freud, sex is not the reproductive action of human rather the very nature of humans.<sup>15</sup> He argued that perhaps the only suitable definition for sex would be everything that is related to the distinction between the two sexes. He also differentiated between reproduction and sex. Reproduction to him is part of sex. Childhood sexuality is related with an expression of blissful satisfaction of activities such as feeding, excretion, and touching the genital organs.<sup>16</sup> Freud's psychosexual development talks about the sexual satisfaction in each age group and its problems associated with it. He has divided it into six stages. His development theory starts from birth and ends with adolescence. According to him adulthood does not make any significant changes in sexual development. A person's behavior is determined by the early childhood experience. Parents have a significant role in molding the behavior of the children. A person's behavior is critically influenced by the past, particularly childhood experiences.

Freud's developmental stages includes (1) the oral stage, sucking, biting, and chewing satisfy the infant's need for food and pleasure. Libidinal energy is focused on the mouth at this stage. Sucking the mother's breast is the starting point of the whole of sexual life the unmatched prototype of every later sexual satisfaction, to which phantasy often enough recurs in times of need.<sup>17</sup> This sucking involves, making the mother's breast the first object of the sexual desire.<sup>18</sup> Adults show this oral satisfaction through over eating, chewing, talking, smoking and drinking. (2) The anal stage involves with

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<sup>15</sup> Sigmund Freud, *Introductory Lectures on Psycho-Analysis* (New York, NY: W.W. Norton & Company, 1989), 376.

<sup>16</sup> Sigmund Freud, *Introductory Lectures on Psycho-Analysis*, 388.

<sup>17</sup> Walter Mischel, *Introduction to Personality* (New York, NY: Holt, Rinehart, and Winston, Inc. 1976), 41.

<sup>18</sup> Sigmund Freud, *Introductory Lectures on Psycho-Analysis*, 389.

toilet training and at this stage children develop independence gradually. Children may attempt to control their parents by either withholding their feces or defecating at inappropriate times. "At a second level the sadistic and anal impulses come to the fore, undoubtedly on connection with the appearance of the teeth, the strengthening of the muscular apparatus and the control of the sphincter functions."<sup>19</sup> If strict toilet training methods are used, children may express their anger by expelling their feces at inappropriate places and times. This may later lead to adult characteristics such as cruelty, inappropriate displays of anger and extreme disorderliness. (3) The phallic stage in which on both sexes, the organ attains an importance, which can no longer be overlooked.<sup>20</sup> This is the period when capacities for walking, talking, thinking, and controlling the sphincters develop rapidly.<sup>21</sup> During this period sexual activity becomes more intense, and the focus of attention is on genital organs, the boy's penis and the girl's clitoris. At this stage boy child is attracted towards his mother, this phenomenon is known as the Oedipus complex. The boy child tries to build up a close relationship with his mother, and gradually realizes that his father is more powerful and he hates his father. The boy develops specific fears related to his penis. If the Oedipal complex is properly resolved, the boy replaces his sexual longings for his mother with more acceptable forms of affection. He also develops strong identification towards his father. In a sense, he slowly realizes that he cannot beat his father; he might as well join him. Through this identification with his father, the boy experiences vicarious satisfaction. He becomes

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<sup>19</sup> Sigmund Freud, *New Introductory Lectures on Psychoanalysis* (England, UK: The Pelican Freud. 1983), 131.

<sup>20</sup> Sigmund Freud, *New Introductory Lectures on Psychoanalysis*, 131.

<sup>21</sup> Patricia .H Miller, *Theories of Developmental Psychology* (New York, NY: W.H. Freeman and Company, 1993), 134-136.

more like his father, and he may adopt many of his father's mannerisms. The Electra complex is the girl's counter just like the Oedipus complex. The girl's first love is her mother, but that love transferred to her father during this stage is a common phenomenon.

(4) The latency stage period, new interests replace infantile sexual impulses. The children direct their interests to the larger world.<sup>22</sup> Ego and superego dominate at this stage. "From about the sixth to the eighth year of life onwards, we can observe a halt and retrogression in sexual development, which, in cases where it is most propitious culturally, deserves to be called a period of latency."<sup>23</sup> The sexual drive sublimated to activities in school, hobbies, sports, and friends of the same gender. It is also known as sexually unemployed stage. (5) The genital stage, ages 13-18, during which adolescents typically develop interest in the opposite gender. This stage is characterized by maturation.<sup>24</sup> They engage in some experimentation, and begin to assume adult responsibilities. There is a trend away from narcissism and toward altruistic behavior and concern for others.<sup>25</sup> According to Freud, the core characteristics of adulthood are to love and to work which leads to satisfaction and goal in life. Adolescents struggle to define who they are, where they are going, and how to get there (personal identity). They experience diverse pressures from parents, peers, and society and they find it difficult to gain a clear sense of identity. (6) Adulthood is the final stage according to Freud. The

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<sup>22</sup> Carol Sigelman K & David R. Shaffer. *Life-Span Human Development*, 2<sup>nd</sup> Ed, (U.S.A: Brooks/Cole Publishing Company, 1995), 34, accessed October 26, 2014, [http://www.cengagebrain.com/content/sigelman42733\\_1111342733\\_01.01\\_toc.pdf](http://www.cengagebrain.com/content/sigelman42733_1111342733_01.01_toc.pdf).

<sup>23</sup> Sigmund Freud, *Introductory Lectures on Psycho-Analysis*, 404.

<sup>24</sup> Carol Sigelman K and David R. Shaffer, *Life-Span Human Development*, 2<sup>nd</sup> Ed, (Belmont, CA: Brooks/Cole Publishing, 1995), 34.

<sup>25</sup> Patricia .H Miller, *Theories of Developmental Psychology* (New York, NY: W.H. Freeman and Company, 1993). 137.

genital stage continues throughout adulthood. Later psychoanalysts developed it, studied about adulthood and arrived at certain findings, which are very important for understanding the behavior of adults.

Psychosexual development theory of Freud is explained in six stages and the needs are unique. Sexual development of human beings in any culture is more or less the same and its healthy expression varies from one culture to another. The pleasure principle is the base of Freud's development model. He talks about pleasure of each person based on sexual enjoyment. This enjoyment is concentrated on specific portions of the human body. Specific portion of skin is related with each stage of development. The developmental fixation according to psychodynamic or psychosexual development can create more trouble for the human/labor trafficked victims while and during their recovery process.

Erik Erikson developed his theory of human development based on Freudian theory with the inclusion of social relationship other than sexual development. He talks about development process after adolescence. Erikson divides psychosocial development into eight stages. Each stage has its crises and strengths. Human beings achieve maturity through relationship. He starts with birth and ends with death so, it is an integrated approach towards human life.

The first stage is oral sensory stage- zero to one year of age (Trust vs. Mistrust). The first demonstration of social trust for a child is the ease of his feeding, the depth of his sleep and the relaxation of his bowels. The child at this stage develops basic trust through the love and care of the mother.<sup>26</sup> "The basic trust that develops between mother

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<sup>26</sup> Erik Erikson, *Childhood and Society* (U.S.A, W.W.Norton & Company, 1950 2<sup>nd</sup> Ed 1963), 247.

and child is not totally one sided but an interpersonal experience.”<sup>27</sup> The child develops mistrust when the mother acts in an unreliable, aloof, and rejecting way. If the child is not getting enough attention the child may develop, an unpredictable behavior. A healthy person is not one who trusts others fully because others may hurt easily. The amount of trust derived from earliest infantile experience does not depend on the quantities of food or demonstrations of love but rather on the quality of the maternal relationship.<sup>28</sup> In this stage, if the child develops more trust than mistrust the outcome is a sense of confidence and hope.

Erikson’s second stage is called toddler stage - two- three years (autonomy Vs. shame and doubt). This stage is decisive for the ratio of love and hate, cooperation and willfulness, freedom of self-expression and its suppression.<sup>29</sup> The muscles develop and the child learns to control it according to the demands of the society. “A sense of autonomy and self-control is attained if parents guide their children gradually and firmly.”<sup>30</sup> They experience an increased sense of pride in their accomplishments and good feelings towards others. If parents are harsh and demanding during this stage, it can lead to shame and doubt.

The third stage is called pre-school age or loco motor stage (initiative vs. guilt). Children at this stage become more curious about their surroundings and close relatives.<sup>31</sup> They play and engage in other activities with their peers. Their imaginations are active

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<sup>27</sup> Richard Ryckman M., *Theories of Personality* (U.S.A, Wadsworth/ Thomson Learning, 2000), 186.

<sup>28</sup> Erik Erikson, *Childhood and Society*, 247.

<sup>29</sup> Erik Erikson, *Childhood and Society*, 254.

<sup>30</sup> Richard Ryckman M., *Theories of Personality*, 187.

<sup>31</sup> Richard Ryckman M., *Theories of Personality*, 188.



and are intrusive. They are over concerned with sexuality. They become closer to the parent of the opposite gender and rivalry with the parent of same gender. If they are punished for this natural change, they develop guilt. If parents guide them to socially acceptable activity, they develop a sense of purpose. Children learn to act in different roles through play activities.<sup>32</sup> This stage is also marked by vigorous energy. This surplus energy permits the person to forget failures and to approach things in more accurate directions.

The fourth stage is called latency stage, six – twelve years (industry vs. inferiority). The Children show less interest in sex and they move from home to school life. They learn new skills by making things, and it is known as a sense of industry. If the children fail to learn new things, they may develop feelings of inferiority. Children need their mother more than knowledge.<sup>33</sup> Children at this stage usually compare themselves with their father and they feel inadequate. Parents can encourage children to relate easily with teachers and this will help them in effective schooling.

The fifth stage is called adolescence - thirteen to nineteen years old (identity vs. role confusion). The children who have resolved the conflicts inherent in the previous stages develop growing sense of self-identity easily. Sexual behavior is activated very strongly during this period. They try to love a person of opposite gender. The identity includes social and psychological realities. Identity consists of what we are and what we want to be. Personal identity crisis is a normal phenomenon in this stage. They pass through a stage between childhood and adulthood and if the identity crisis is not solved

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<sup>32</sup> Erik Erikson, *Childhood and Society* (U.S.A: W.W.Norton & Company, INC., 1950 2<sup>nd</sup> Ed 1963), 255.

<sup>33</sup> Richard Ryckman M., *Theories of Personality* (U.S.A: Wadsworth/ Thomson Learning, 2000), 188.

properly, the person may struggle with identity crises in later stages. Adolescence is a period of torturous self-consciousness characterized by awakening sexual drives and rapid growth of the body.<sup>34</sup> This stage also has the challenge or inability to decide their occupational identity. The greatest concerns during this period are careers and grades, personal appearance, interaction with family, friends, and parents, sexual impulses respectively.<sup>35</sup> Individuals at this age are easily attracted to simple ideologies that give easy answers to complex problems, e.g. religious fundamentalism, political extremism, drugs etc. Young gets irritated because of the older generation's pseudo-value system in life. When they resolve the crisis successfully, it leads to fidelity. They are free with themselves and others. Youths who have not resolved crisis, develop negative identity and affirm loyalty to groups, people, and ideologies that are destructive to themselves and society.<sup>36</sup>

The sixth stage is called young adulthood - twenty to twenty four years (intimacy vs. isolation). When youth develop, a good self-identity they make healthy intimate relationship with others.<sup>37</sup> Intimate relation does not mean sexual relationship with the opposite gender. Whereas true intimate relationship is possible, only between partners who have established strong bonding.<sup>38</sup> Healthy intimate relationship is beneficial to both partners and society. Young adults who fail in developing intimacy experience a

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<sup>34</sup> Richard Ryckman M., 190.

<sup>35</sup> Richard Ryckman M., 191.

<sup>36</sup> Richard Ryckman M., 192.

<sup>37</sup> Richard Ryckman M., 193.

<sup>38</sup> Richard Ryckman M., 193.

sense of isolation.<sup>39</sup> They cannot maintain a close relationship and they engage in a personal relationship on a superficial level. Those who maintain good relationship get virtue of love.

The seventh stage is called middle adulthood – twenty five to sixty four years (generativity vs. stagnation). “Healthy adults have a strong ego identity and mature relationship with others.”<sup>40</sup> At this stage, generativity involves the process of attaining a career for the next generation. They take care of young generation and society. Stagnation is lack of productivity, boredom, and interpersonal impoverishment.<sup>41</sup> If adult’s generativity exceeds stagnation, the person automatically develops care as a virtue. Couples without children can also contribute for the betterment of the society through social involvement.<sup>42</sup>

The final or eighth stage is called late adulthood- sixty five to death (ego integrity vs. despair). It is a time of intense reflection, involving reminiscence, recollection of memories and dreams.<sup>43</sup> Those who were creative can look back and be satisfied with what they have done.<sup>44</sup> Elderly people who see a unity and meaning in life have ego integrity. Individuals, who were selfish, lead an uncaring life, experience despair, because there is no time to start a new life. The virtue of wisdom is associated with a

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<sup>39</sup> Richard Ryckman M, 193.

<sup>40</sup> Richard Ryckman M, 193.

<sup>41</sup> Richard Ryckman M, 193.

<sup>42</sup> Richard Ryckman M, 194.

<sup>43</sup> Richard Ryckman M, 194.

<sup>44</sup> Erik Erikson, *Childhood and Society* (U.S.A: W.W.Norton & Company, INC. 1950 2<sup>nd</sup> Ed 1963), 269.

meaningful old age. The individual gets satisfaction about his/her life because of their contribution to the younger generation.

Persons, who have been fixated in their developmental ages, find it difficult to deal with their identity crisis especially at the time of accidental crisis like human trafficking. Erikson's theory of psychosocial development is the best known theories of personality in psychology. It describes the impact of social experience across the whole lifespan. Hope is both the earliest and the most indispensable virtue inherent in the state of being alive, for life to be sustained hope must remain, even where confidence is wounded, trust impaired. The way of rescue and escape for those who are under bondage is limited if they have any fixated life developmental crisis. Fixation also refers to an inability to adopt any different or new perspective on a problem. It is similar to fixation in the Freudian sense except that here it is not necessarily referring to psychosexual development but psychosocial development or psychosocial crisis.

Human and labor trafficking also can be called accidental crises. They are unexpected events, which affect the normal functioning of the person's life. Each crisis needs special attention and care from others. However, all of them go through shock, and denial followed by many emotional problems. All of them need active listening and pastoral care. They get comfort through catharsis. Situational or accidental crises are exceptional and unpredictable and they occur in unusual circumstances. Accidental crises occur externally. Crisis behavior is tiredness and exhaustion, helplessness, confusion, anxiety, disorganization of family relationships and disorganization of social activities. When crises occur, people react differently. It is normal to act abnormally in abnormal situations. It is the self-defense mechanism of the person to face crises. Crises

are not a sign of mental illness but a normal human reaction to an emotionally hazardous situation. "In a bad situation the existence of such conflict and unhappiness is more a sign of health than of illness."<sup>45</sup> The emotional pain can lead to distress that is more serious if it is not resolved appropriately. People go through different developmental crisis according to different developmental theories. A developmental crisis is defined as the natural and expected life experience related to each stage in a person's life. Normal developmental crises are predictable and they are caused mostly through internal stimulus. If these life experiences are handled properly, the person gets satisfaction and accepts the natural change in each stage happily, but if it is not, the person becomes confused and irritated. Each developmental stage has its own problem. People in crises need empathetic listening. Many of the victims of human trafficking have no one to listen to them patiently. Alienation from the society is a common phenomenon in the fast changing society.

Human beings grow and achieve maturity through a complicated process of physical, psychological, intellectual, social, and moral development. All of these branches are part of the same tree of human personality. They do not compete with each other but rather contribute mutually for the integrated growth. A person achieves maturity when he/she becomes healthy; socially, physically, morally, and intellectually. The deficiency in any of these may affect the total performance of one's life. Over growth of any particular branch may also affect the integrated attitude and relationship of the person.

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<sup>45</sup> Howard Stone, *Crisis Counselling* (London: Augsburg Fortress, 1995), 23.

Psychological and counseling support has been recognized as one of the priorities to reintegrate the person and continue a productive and functional life. The definition of human trafficking<sup>46</sup> and forms in which it appears, makes it clear that this is a remarkably traumatic experience that belongs to the order of experiences that did not have to happen, but are accidental, which makes the survivor harder to process psychologically. A person who has undergone trafficking, in desperation often asks him/herself, why did it happen to me of all people? The person is treated as a commodity and their bodies are for sales and they are never treated as a human being who has consciousness and emotions. When we deal with trafficking victims, the issues of trust and establishing good rapport, which are very significant for counseling and psychotherapeutic interventions become even more significant. Trust as a social construct is a very interesting topic treated by philosophy and sociology. From the pastoral counseling and psychological standpoint, trust is necessary, so that we can establish a close relationship to relay and depend on the advice and love.

According to Eric Erikson<sup>47</sup> building of trust is one of the goals in the first phase of child development, which is called basic trust or mistrust acquisition phase, during

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<sup>46</sup> In the United Nations convention against transnational organized crime, article 3 of the protocol to prevent, suppress and punish trafficking in persons, especially women and children, human trafficking is defined as: "the recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability, or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude or the removal of organs," (United Nations convention against transnational organized crime and the protocols thereto," (New York: United Nations, 2004), 42, accessed October 9, 2014, <http://www.unodc.org/documents/treaties/UNTOC/Publications/TOC%20Convention/TOCebook-e.pdf>.

<sup>47</sup> Erik Homburger Erikson (15 June 1902 – 12 May 1994) was a German-born American developmental psychologist and psychoanalyst known for his theory on psychosocial development of human beings.

which an experience of self is acquired as well as base for identity formation.<sup>48</sup> Thus the capacity for trusting other people is a predictor of a person's wellbeing. Success in this stage will lead to the virtue of hope.<sup>49</sup> By developing a sense of trust, the infant can have hope that as new crises arise, there is a real possibility that other people there will be a source of support. Failing to acquire the virtue of hope will lead to the development of fear. When trust is abused in a way that human traffickers abuse the trust of their victims, the therapeutic task to regain trust in people is often very complicated and may seem unattainable. An individual who has experienced such betrayal understandably approaches further relationships very cautiously and without much faith in people, also having considerably reduced capacity for good and healthy human relationships. What is more, when we consider, in the context of psychotherapy, the relationship of trust between client and therapist as a curative factor and necessary basis for good rapport, it is clear to what extent this necessary objective is a difficult task for the psychotherapist and client who has undergone trafficking. The experts underscored the building of trust in the therapeutic relationship as the prerequisite and groundwork without which it is not possible to embark on processing the experienced trauma.

Human trafficking involves the abducting, tricking and coercing which amount to holding a person against his or her will and exploiting him or her as child soldier, domestic servant, sex worker or forced laborer. The question here is why rational humans

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<sup>48</sup>Irene Koricanac (ed), "Human Trafficking Trauma and Psychotherapy Collection of Papers," The International Conference Contemporary Psycho-Social Challenges in Combating Human Trafficking Human Trafficking, Trauma and Psychotherapy, Conclusions and recommendations (Belgrad: Astra Anti Trafficking Action, 2013), accessed October 09, 2014, 2, <http://www.astra.org.rs/eng/wp-content/uploads/2011/10/ASTRA-Psychotherapy-Conclusions-and-recommendations.pdf>.

<sup>49</sup> Saul McLeod, "Erik Erikson: Simply Psychology," published 2008, last modified 2013, accessed October 9, 2014, <http://www.Simplepsychology.org/Erik-Erikson.html>.

should be treated as marketable commodities. The problem with human trafficking is that the series of activities that make it possible cannot pass the test of moral acceptability.

Humanism sees the restoration of the dignity of human beings as one of its principle aims and has its central themes and objective as the restoration of the dignity of the human being. Human trafficking tramples upon the cherished human values of the other person such as love, honesty, justice, happiness and peace. These values cannot thrive in an atmosphere of exploitation but since human trafficking is predicated on exploitation, then it lacks in every sense, those values that should make for the respect of human dignity.<sup>50</sup>

Human trafficking does not see humans as beings imbued with dignity. Rationality according to Aristotle is the destructive human characteristics, which loses its ability to think and shape one's environment with thought and action.<sup>51</sup> In short, from Aristotle through the Middle Ages to the 18th century, culminating in Immanuel Kant, humans have been described as rational beings. They possess reason, which distinguishes them from other animals.

Greek philosophers including Plato and Aristotle had a different conception of justice and it is still widely prevalent. They thought that, some men in virtue of their character and aptitudes have a wider sphere than others, and there is no injustice if they enjoy a greater share of happiness. This is probably the major reason why Aristotle believes that some individuals such as slaves can be used as means to various ends as

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<sup>50</sup> Gabriel E. Idang, "Eliminating Human Trafficking," *Stud Home Com Sci*, 7(1): 49-54 (2013), Department of Philosophy, University of Uyo, Uyo, Akwa Ibom State, Nigeria, 52, accessed October 18, 2014. <http://www.krepublishers.com/02-Journals/S-HCS/HCS-07-0-000-13-Web/S-HCS-07-1-000-13-Abst-PDF/S-HCS-07-1-049-13-189-Idang-G-E/S-HCS-07-1-049-13-189-Idang-G-E-Tt.pdf>.

<sup>51</sup> Princeton, "Aristotle. On the Soul," Princeton: Princeton University Press. 1984. Cited in Gabriel E. Idang, "Eliminating Human Trafficking," *Stud Home Com Sci*, 7(1): 49-54 (2013), 52, accessed October 18, 2014. <http://www.krepublishers.com/02-Journals/S-HCS/HCS-07-0-000-13-Web/S-HCS-07-1-000-13-Abst-PDF/S-HCS-07-1-049-13-189-Idang-G-E/S-HCS-07-1-049-13-189-Idang-G-E-Tt.pdf>.



their owners may please. Given Aristotle's stand on slavery, we can strongly suspect that he would have sought justificatory grounds for human trafficking if it was prevalent in his time. But we know that, exploitation, humiliation and abuse suffered by victims of slave trade are similar to those suffered by victims of the trade of human trafficking. Since slavery has been abandoned because of its hindrance to the full realization of human dignity, equality and freedom, human trafficking too is to be abandoned because it is the modern grab of slavery. Human dignity, rationality and all values that are instructively human cannot be realized or expressed in an atmosphere of coercion, deception and exploitation. In order to restore human dignity, there is the need to attack human trafficking seriously as this is one sure way of enhancing human welfare, happiness and development.<sup>52</sup>

It has been noted that some identifiable causes of trafficking in humans include poverty, greed, breakdown of the family system and values and general decline in morality. Some victims of human trafficking especially children are trafficked at very tender ages. This means that their informed consent cannot be successfully sought in order to inform them of the fact that they are to be shipped into stranger lands where they would be exploited.

The objective condition of human trafficking existed for centuries but it was not until recently that it became a widely understood as a social problem. This was similar to the issues of child labor or abuse and domestic violence. Social based organizations claims that around 650 thousand children, some as young as ten or less, are victims of sex

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<sup>52</sup> Gabriel E. Idang, "Eliminating Human Trafficking," *Stud Home Com Sci*, 7(1): 49-54 (2013), 52, accessed October 18, 2014, <http://www.krepublishers.com/02-Journals/S-HCS/HCS-07-0-000-13-Web/S-HCS-07-1-000-13-Abst-PDF/S-HCS-07-1-049-13-189-Idang-G-E/S-HCS-07-1-049-13-189-Idang-G-E-Tt.pdf>.

trafficking in Asia. It is a global social issue. It is not acceptable to sit back and allow trafficking to continue. It is brutal and demeaning and it is ruining the lives of thousands of women and children according to Archana Tang a charity worker in Nepal.<sup>53</sup> In some cases in the United States, children as young as nine years old are being sold for sex by parents or boyfriends in exchange for illicit drugs. Most Americans also do not realize that child trafficking is a major problem in USA, said Erine Allen, President of the National Center for Missing and Exploited Children.<sup>54</sup> These kids are victims. This is 21<sup>st</sup> Century slavery and a sociological issue.

The models of counseling skills and the implementation of the skills are very important aspects during the implementation of the project. In the attending stage the skills involve, the physical attending, social skills such as greeting, politeness, observation (observing verbal & non-verbal communication), listening (content, feeling and meaning) and being in the counselee's frame of reference. Listen to the specifics without judging, biased or prejudiced. In brief, the counselor focuses his/her attention on the counselee and develops a relationship.

The next stage is called the exploring stage or responding stage. The purpose of the exploring stage is to help clients determine where they are in relationship to the problems they are facing. The attending process is a component of this stage and includes eye contact, body language, verbal tracking, empathetic understanding, respect,

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<sup>53</sup> ATLA Serials, "Charity group moves to end human trafficking." *Christian Century* 115, no. 36 (1998): ATLA Serials, Religion Collection, EBSCOhost, accessed October 23, 2014, <http://search.ebscohost.com/login.aspx?direct=true&db=a6h&AN=ATLA0001007586&site=ehost-live>.

<sup>54</sup> Irena Korićanac (Ed.), *Human Trafficking Trauma and Psychotherapy Collection of Papers* (NGO ASTRA, Anti Trafficking Actions: Belgrade, 2013), 23, accessed October 18, 2014, [http://www.europa.rs/upload/documents/publications/trauma\\_i\\_psihoterapija\\_-\\_zbornik\\_radova\\_ENG.pdf](http://www.europa.rs/upload/documents/publications/trauma_i_psihoterapija_-_zbornik_radova_ENG.pdf).

genuineness, concreteness, confrontation, open ended questions, paraphrasing and summarizing are very important at this stage.

During this stage, the counselor should communicate acceptance, empathy, genuineness, concreteness and an unconditional positive regard.<sup>55</sup> Empathy understands what the counselee feels, counselee's perception, and experience, in a way as to be able to communicate that feeling, perception and understanding. The counselor maintains an unconditional positive regard for the dignity of the counselee-respect is both for the self and for the counselee.

The counselor respects the counselee's worth as a person and for his/her potentials to be developed. Respect prevents the counselor from overprotecting, judging, advising, making decisions on behalf of the client, manipulating the client etc. Respect is experiencing 'grace' in the counseling relationship. The counselor functions freely and honestly, without pretense only when the counselor shows respect. The counselor is 'real' in the relationship. It is being 'congruent' without discrepancy between what is being really experienced inside and what is said or otherwise expressed outwardly (verbal and non-verbal). This skill encourages the counselee to be open, frank and fearless. When the counselor rambles or speaks in generalities, the counselor grounds the helping process in concrete feelings and concrete behavior (specifics). The counselor communicates in ways that models' focusing on specifics is called the skills of concreteness. The counselor encourages the counselee to speak of the What? When? How? Why? or What he/she is

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<sup>55</sup> Leon LeBeauf, Marlowe Smaby, and Cleborne Maddux, "Adapting Counseling Skills or Multicultural and Diverse Clients," Paper based on a program presented at the 2009 American Counseling Association Annual Conference and Exposition, March 19-23, Charlotte, North Carolina, accessed October 17, 2014, [http://www.counseling.org/resources/library/vistas/2009print/Article%20%20LeBeauf Smaby-Maddux.pdf](http://www.counseling.org/resources/library/vistas/2009print/Article%20%20LeBeauf%20Smaby-Maddux.pdf).

trying to communicate and helps the counselee to be specific and to move from generalizations like everybody, we, they etc. to he, she, her/him etc.

The third stage is called personalizing stage. During this stage, the counselor should confront the client concerning inconsistencies in behavior and attitudes. The counseling process of interchangeable empathy includes the skills of stating feelings and content, self-disclosure, and asking for concrete and specific expressions are important. The additive empathy process includes the skills of immediacy, identifying general problem situations, action taken and feelings and caring confrontation. Thus it will give a fresh perspective or viewpoint regarding the life change. The purpose here is to enable the counselee to understand where he/she is with respect to where he/she wants or needs to be in his/her world. By personalizing, the counselor creates the dialogue with the counselee that facilitates his/her understanding where he/she wants to be. It is a dialogue between counselee's real self and ideal self. Personalizing assists the counselee in internalizing their experiences. Personalizing involves Personalizing meaning, personalizing the feeling, personalizing the problem and personalizing the goals. To personalize also means to internalize the deficits. This makes the counselee accountable or responsible for their roles in the deficits. What is there about me that contribute to the problem. This also allows the counselor to make the counselee aware of his/her contribution to the problem. In other words, we answer the question: 'what is there about the counselee himself/herself that is contributing to the problems. Personalizing problem involves conceptualizing, internalizing and specifying deficits. Deficits may include physical energy, motivation, interpersonal relating, specific information, learning, thinking etc. Personalizing goals involves establishing where the counselee wants to be in

relation to where he/she is. The basic way to personalize goal is to determine the behaviors that are the opposite of the personalized problem. It is the 'flip side' of the problem. It involves conceptualizing internalizing and specifying desired or needed assets.

The fourth stage is called the action stage. The purpose is to facilitate action and to help the clients to identify actions with regards to the new awareness. The counselor and the counselee work together in such a way that the counselee experiences satisfaction in living effectively. The skills involve defining goals, developing programs, preparing to implement steps and identifying consequences.

The human condition incorporates the unique features of being human and human existence. It can be described as the unalterable part of humanity that is inherent to human existence and not dependent on gender, race, culture or class. It includes concerns such as the meaning of life, the search for gratification, the sense of curiosity, the inevitability of isolation and the awareness of the inescapability of death. This human condition is the self-aware and the reflective nature of Homo sapiens that allows for analysis of existential struggles. This human condition and struggle is principally studied through the set of disciplines such as philosophy, psychology, sociology, anthropology and theology.<sup>56</sup> The philosophical school of existentialism deals with core issues related to the human existence including the ongoing search for ultimate meaning. Philosophy is understood as a study of the fundamental nature of knowledge, reality and existence, especially when considered as an academic discipline.<sup>57</sup>

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<sup>56</sup> Wikipedia, "Human Condition," last modified September 23, 2014, accessed October 18, 2014, [http://en.wikipedia.org/wiki/Human\\_condition](http://en.wikipedia.org/wiki/Human_condition).

<sup>57</sup> Oxford Dictionaries Language Matters, "philosophy," accessed October 18, 2014, [http://www.oxforddictionaries.com/us/definition/american\\_english/philosophy?q=philosophy+](http://www.oxforddictionaries.com/us/definition/american_english/philosophy?q=philosophy+) accessed October 18, 2014.

## Conclusion

This was an attempt to explain the theoretical framework based on the developmental theories of Sigmund Freud and Erick Erickson and based on the philosophical, sociological and cultural understanding. This explains how certain people especially from certain geographical and cultural areas are at greater risk of being victimized and trafficked by others. Victimization of offender's interaction, cultural, personality traits, lifestyle, innocence, psychological fixation and lack of self-esteem can cause some people to be easily attracted to victimization. Repeated victimization is likely to manifest into a cycle of violence and specific categories of people are more prone to repeated victimization than others. If the victim escapes the traffickers, the chances are that they might be re-victimized. The personality of the potential victims, the absence of adequate care and healthy environment like the use of internet, substance abuse and lack of psychological strengths, economic gain and irrational choice can create continuous exploitation of the victims. Decision making process will not occur without rational decision making ability with inner psychological strength which comprises of rational choice, the demand as well as victim vulnerability. The casual relationship exists between power and inequality, psychological strength, free will and lifestyle exposure create opportunities for the recruitment process to occur. The purpose of this chapter was to construct an integrated framework for explaining and describing human trafficking from a theoretical framework since human trafficking involves a high contingent of role players from variety of backgrounds and a single explanation for its psychological theoretical back ground cannot exist even though the psychological developmental fixation can pay a major role.

The criminalizing human trafficking and related offences such as breaches of prostitution, immigration and labor law allows the government to maintain their sovereignty, protecting their borders and those who reside within them and the human trafficking, like other crimes, poses a threat not only to individuals, but also to public order and civic freedom. Human trafficking must be criminalized in every place on both a national and transnational level, in order to ensure that there are no geographic regions in the world void of trafficking laws, which would facilitate the crime. The human rights model based on the psychological understanding shifts the notion of criminalization from the trafficked persons to the traffickers through the decriminalization and protection of the trafficked persons in conjunction with the criminalization and prosecution of the traffickers.

## **CHAPTER SIX**

### **PROJECT ANALYSIS**

Never doubt that a small group of thoughtful committed citizens can change the world. Indeed, it is the only thing that ever has.

-Margaret Mead

#### **Introduction**

In this section we are dealing with methodology, implementation, summary of learning and conclusion. There are different subsections under this and each one of them is explained in detail. The intervention details are placed just before the pre and post-test analysis. The methodology consist of research design, hypothesis, intervention and data collection, the details about the professional/ contextual/ peer associate, sampling, types of qualitative methods used, Pre-test and post-test, project calendar and professional individual interview etc. The tools also have three different sections such as awareness, education and intervention. The implementation section includes the detailed analysis of the survey, Pre-test and post-test, interviews etc. The final part of this research includes the findings and conclusion. There is also a suggestion for future research.



## **Methodology**

According to the latest findings, millions of people are in slavery today.<sup>1</sup> This is alarming and there are more people in slavery today than any other time in human history. The slaves today are cheap and disposable. Christian community, churches and its leaders have been a place of hope, safety, empowerment and support for the persons who are victim of modern day slavery. The attempt of this research is to heighten awareness of modern day slavery (human trafficking) to the church leaders and congregations to create a safe place and exercise radical hospitality. In this part we deal with the project methodology, project intervention, the hypothesis, project calendar, project design analysis, findings and conclusions.

The research described in this document followed a qualitative research methodology. This required an action based flexible interactive approach. During the data collection or data gathering stage the choice and design of methods are constantly modified based on the ongoing analysis and findings. The participants from United Theological Seminary and Concord United Methodist Church were used mainly for surveys, for project implementation and pre and post-tests. This research used the Survey, Pre-test and Post-test, Case Studies and Interviews with a quantitative approach. The interviews from the participants who are working actively in this field and the experience of the researcher are used during the interview process.

### *Research Design*

Dayton, Ohio is best known for the Wright Brothers and the world's first cash register, but today it is driven by aerospace technology, advanced manufacturing,

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<sup>1</sup> Walk Free, Walk Free. "About Walk Free Movement," last modified May 21, 2013, accessed November 10, 2013, <http://www.walkfree.org/about/>.

abundant natural resources and with a rich cultural heritage. The Dayton area has lost about 30,000 manufacturing jobs since 2000. Unemployment is a pervasive problem in Dayton. Dayton is also ranked number one for drug overdoses in the country by an online site.<sup>2</sup> Drug addiction, abused and street slavery and human trafficking are closely connected issues not only globally but locally.

Due to a major shift in the title, scope, purpose and limitation of the study the researcher shifted the context initially from Life Enrichment Center (LEC) to United Theological Seminary and Concord United Methodist Church. This study participates with organizations and individuals who are working in rescuing, rehabilitation, feeding and training the underserved in the Dayton metropolitan areas including the victims of labor and human trafficking. The researcher aims to develop awareness about modern day slavery to the church leaders and the congregations. The researcher believes bringing awareness to the church leaders and congregation will help the victims to be free and socially profitable individuals.

The contextual change gave an opportunity for the researcher to bring awareness of modern day slavery to the church leaders and the congregation, the primary purpose and scope of this study. United Theological Seminary provided a unique population of church leaders and members of various congregations that could benefit from this project, United Theological Seminary has such a rich history that traces back to Wright Brothers and the researcher's personal experience believed to be beneficial and best for the context and design of the project.

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<sup>2</sup> Whio, "Dayton No.1 in nation for drug overdoses", last modified 9:44 a.m. Tuesday, May 24, 2016, accessed on Tuesday, May 24, 2016, <http://www.whio.com/news/news/crime-law/3-ohio-cities-in-top-10-worst-for-drug-overdoses/nrSJH/>.

United Theological Seminary's goal is to educate faithful leaders for the mission of Jesus Christ in the world. United is committed to teaching the Bible and the historic Christian faith, preparing men and women for effective pastoral ministry.<sup>3</sup> United Theological Seminary also traces its history back to the former "Church of the United Brethren in Christ and the Evangelical Church."<sup>4</sup> To continue the goal of United Theological Seminary preparing men and women for effective pastoral ministry, the researcher believed the implementation of the project would be most effective at United Theological Seminary. United currently has an enrollment of six hundred or more students from various Masters Programs and the Doctor of Ministry program. The populations of the students are from various denominations and members of different congregations.

Concord United Methodist Church has a long and honorable history of bearing a Christian witness on its hillside, Englewood, Ohio. It goes back to 1819 and that is about close to 200 years of Christian witness. According to the UMC conference minutes of 1799 record a "Miami Charge," with ninety-nine members and the appointment of a pastor and this could be the starting of Methodist Church in Ohio. Then it goes back to the circuit rider, equipped with a horse, saddlebags, his Bible and a few book, could ride the woodland trails and preached in taverns, homes, school houses and outdoors as well as in log churches. By 1819, when the history of Concord Church begins, Methodism was well established in the United States, in Ohio and in the Miami Valley.

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<sup>3</sup> United Theological Seminary, "United History" United Theological Seminary, accessed January 15, 2014, [www.united.edu/History/History-of-United-Theological-Seminary](http://www.united.edu/History/History-of-United-Theological-Seminary).

<sup>4</sup> "History," United Theological Seminary, <http://united.edu/history/>, accessed March 3, 2015.

George Hoffman is revered as founder of Concord Church. He established “class” or called it small groups following Methodist Tradition. Then they had their first log church building in 1824 after almost five years of meeting in the Hoffman home and it was at the log church they opened the possibilities for the congregation. The little log church served well for twenty-four years, then disaster struck and in 1848 they built the brick church which stand even today over the hill. The brick church had two doors, which serve as separate entrances for men and women. A new building for a new Englewood was established between 1960 and 1973. Concord has a long tradition of serving others in many ways and work of the women and men’s groups is only part of the story. Concord also supported many families and people in the communities including a refugee family from Vietnam. The young people from concord also helped repair homes of the poor families in the rural areas of southwest Ohio. In 1991 Concord celebrated its 175<sup>th</sup> year of witness for Jesus Christ and serves the community and the world.<sup>5</sup> Currently Concord has more than 200 in attendance and one of the vibrant churches in the conference. It holds much historic significance including its remarkable history of being a witness in many significant areas.

This study used a qualitative method research approach. The surveys were given to participants from United Theological Seminary and Concord United Methodist Church to determine their awareness and understanding about modern day slavery. The researcher monitored the participants during the Pre-test and post-test, during the workshop and training to observe their reaction and their improvement in their understanding about modern day slavery. The interviews were conducted with the

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<sup>5</sup> Edwin H. Maynard, *Concord’s Prologue A history of Concord United Methodist Church, Englewood, Ohio 1819-1994*. Rutland, Vermont: Academy Books, 1994. 111.

participants and victims of the modern day slavery. The case studies of life of the organizations working among this study population like Oasis house, Abolition Ohio and Haven Hope (A Safe place for Women) were also used.

There were regular meetings and communication with the professional associates, contextual associates and peer associates utilizing face to face personal meetings, conference call and emails. The professional, contextual and peer associates gave critical and supportive feedback to the research project. The workshops took place over a four week period totaling five (6) hours. There were Pre-test and post-test before and after the workshop. The workshop conducted in the month of September, 2015. The case studies and interviews also conducted in the month of September, 2015. The researcher met with the research associates to explore the validity of the questions and the implementation of the projects before and after September, 2015. The four-week workshops covered different topics each week. Week 1 - Educational presentation. There were a presentation about the history, current realities and development of modern day slavery. The researcher also included TED talk presentations related with human trafficking. This session lasted for 1.5 hours. Week 2 consists of sharing testimonials from victims of modern day slavery using biblical story telling method. This also includes labor trafficking victims and sex trafficking victims. This session lasted for 1.5 hours. Week 3 was aimed in developing a support group within church context with the involvement of congregations. This session lasted for 1 hour. Week 4 was aimed at interactive discussion with the organizations working among human trafficking victims with the efforts to educate, rescue and rehabilitate. The aim was to connect with those support groups to the local organizations so an effective way of implementing human capital is exercised. This

session lasted for 1 hour. Invitations to participate in the workshops were send out to the student body through the United Theological Seminary email and also through Facebook and other social mediums. The goal of this project was make as many individuals aware about modern day slavery and to train leaders and members of the congregation to help, support, and assist individuals that have experienced and experiencing modern day slavery. Exercising God's grace and radical hospitality to this venerable study population is the expected result of this project.

### *Hypothesis*

Modern day slaves are forced to suffer in silence within the church and social context. Due to the lack of awareness the church and its leaders has not been able to deal with this alarming issue and has not able to be a source of healing, rescue and empowerment. In this context the following hypothesis is formed:

The Church and its leaders face lack of awareness about modern day slavery (human trafficking) and are unable to identify and provide the emotional, spiritual, psychological and physical help to the individuals who are the victims of modern day slavery. Through this research the researcher wanted to help the participants learn how to use pastoral care and counseling technique to create a model for help, exercising radical hospitality and creating a safe place.

### *Intervention and data collection*

The process had two types of participants including the church leaders and the individuals or the members of the church. At the end of this process, these desired results were expected: 1) Church leaders will be more aware about human trafficking or modern day slavery and 2) by sharing the life story of the victims of modern day slavery in a

biblical story telling method will show the importance of counseling empathy and exercising radical grace of God in a safe church environment. Victims of modern day slavery will make clergy conscious of the role of the community, which can play in creating a non-judgmental model for the transformation and restoration of the victims.

The data was collected in three different ways. The large survey conducted among the church leaders and congregational members to present the contextual frame work about the awareness about modern day slavery among the study population. Among this survey group the population differs in age, gender, clergy or laity and people who have attended previous seminars or programs that introduce them about modern day slavery. This will give the study population into different variables. The second way in which, the data is collected through conducting Pre-test and post-test before and after the intervention of the study. The third way was the case study of three different organizations including professional interviews of organizations such as Oasis house, Abolition Ohio and Heaven Hope (a safe place for women). This is also done by conducting professional interviews among the people who are survivors as well as organizational leaders work among this venerable population in Dayton area. Due to the lack of time frame and other constraints all the data are not presented as part of this study like a details interviews with people working with the organizations such as Oasis house, Abolition Ohio and Heaven Hope and detailed case studies of the organizations.

#### *Professional/ Contextual/ Peer Associates*

The researcher has two contextual associates. Rev. Dr. Steve Gill is the contextual associate at Concord United Methodist Church and Rev. Dr. Bridget Weatherspoon is the contextual associate at United Theological Seminary. The professional associate Rev. Dr.

Cory R. Rowe worked extensively with the research guidelines. The peer associate was Rev. Dr. Arthur B. Faust as required by the program and worked comprehensively during this journey encouraging and motivating the researcher in each step of the ways.

Individual meetings with the contextual associates, professional associate and peer associate were conducted on a monthly basis especially at the implementation stage of the project. The contextual associates helped the study population in each place, the church and the theological seminary, to meet the expected outcome. The professional associate gave the needed feedback with the professional content to meet the needed research quality.

### *Sampling*

The sampling method used in this qualitative study was purposive sampling basically used a selective population of people from United Theological Seminary and Concord United Methodist Church. In other words this study used informants based on the characteristic of the study, such as connected with United Theological Seminary as a staff or faculty, member of the Concord United Methodist Church and selected organizations working among this selected populations basically in the Dayton area. Most of the respondents are holding positions in the society in different capacities such as community leaders, ordained member or clergy or active members of the church. From Concord United Methodist Church the Sunday school class and women fellowship members are the main participants in this study.

### *Types of Qualitative Methods Used*

In this research there are basically three different data gathering methods used such as survey, Pre-test and post-test, formal interviews along with case studies. Through



this the triangulation made possible to validate the result of this study. A short description of each of the main methods used in this particular study is presented below: First of all the survey initially was designed and conducted. Then the Pre-test and post-test exercised before and after the educative presentations and finally a detailed case study interviews were conducted with different organizations.

### *Surveys*

The survey had four different sections. The first one consists of demography including the questions like age, gender, clergy or laity. Other questions were designed to determine the participant's awareness of human trafficking. These questions were included: How aware you would say you are of what Human Trafficking is, have you ever attended any conference or presentation related with Human Trafficking and have you ever read any books related with Human Trafficking? These questions act as experimental control samples and help to understand the study population better within the study context.

The second set of survey questions mainly deals with education. There are eleven different questions in the survey connected with that such as: Do you consider Human Trafficking to be modern day slavery, Do you personally know any techniques to recognize victims of Human Trafficking or to recognize those who are predators, What are the different type of Human Trafficking exist in the world now, Children working for relatives in domestic work cannot be considered trafficked, Being trafficked only happens to low educated persons, There will be obvious signs that a person has been trafficked, Do you think Bible support slavery, Do you believe Human Trafficking is the second largest criminal industry in the world, Human trafficking is a racial, economic, human

right issue, what is the estimated number of persons trafficked in the US each year and Do you think there is a special need to develop a theology for the victims of human trafficking.

The third set of survey questions mainly deals with awareness of this issue from a larger framework. This consist of the following questions such as: Would you agree that human trafficking victims experience just as much as psychological abuse as they do physical abuse, Human trafficking is very rare occurrence, Men cannot be trafficked or it is very rare, All trafficked persons cross an international borders and Most people who try to migrate for work will be trafficked.

The fourth set of survey questions mainly deals with intervention. This consist of mainly five different questions: Do you feel that law enforcement is doing enough to prevent/ stop human trafficking, Do you feel that church and its leaders are doing enough to prevent/ stop human trafficking, People who are being exploited have difficulty reporting these situations to outsiders, especially professionals, Do you think the psychological and counseling intervention is necessary for the victims and Do you think the church need to exercise radical hospitality and radical grace to the victims of modern day slavery.

#### *Pre-test and Post-test*

In this research the similar survey questions are used as foundation for developing the Pre-test and post-test. The researcher collected Pre-test and post-test questionnaires before and after the intervention of the study. The Pre-test and post-test questions were the same and it is given in details in the appendix B. The implementation of the study was conducted among the 15 participants. There were educative presentations, storytelling,

the use of power point, and other explorative and educative videos from TED talk were used during the intervention. The three different sections of the intervention are given in details later. This was mainly conducted in order to identify the impact of the intervention. In the analysis part of this research a detailed impact is presented. This also followed the project calendar designed and approved for this research earlier.

### *Project Calendar*

The workshops or the implementation of the project took place over a four-weeks period totaling six (6) hours. There was Pre-test and post-test before and after the workshop. The workshop conducted in the month of September 2015. The case study and interview also conducted in the month of October 2015. The researcher intends to meet with the research associates to explore the validity of the questions and the implementation of the projects before September 2015. The four-weeks workshop will cover different topics each week. The Week one main focus was educational presentation. There was presentation about the history, current realities and development of modern day slavery. The researcher also included few TED talk presentations related with human trafficking, this session lasted for one and half hours. The week two main focuses were testimonials from victims of modern day slavery using Biblical story telling method. This also included labor trafficking victims and sex trafficking victims, this session lasted for one and half hours. The week three focuses were to develop support groups within the potential church context with the involvement of congregations. The impact of the support groups also discussed in details, this session lasted for two hours. The fourth week focuses were interactive discussions with the organizations working among human trafficking victims within the local context with the intention to educate, rescue and

rehabilitate. The aspect of radical hospitality and creating a safe space (grace margin) was an effective way of implementing and capitalizing human capital to eradicate this evil from our communities, this session lasted for an hour. Each of these sections was participated by 15 or more members. The implementation was conducted at Concord United Methodist Church, Englewood, Ohio where both members of Concord and United Theological Seminary participated. The Pre-test and post-test before and after the workshop clearly gives the impact of this research about the level of awareness about modern-day slavery to the church leaders and the congregations. The invitees were gathered together in a Bible study format and the findings and result shows the heightening of their awareness about modern-day slavery and creating a safe place and exercising radical hospitality within the church context.

#### *Professional Individual Interviews*

The professional interviews were concentrated with a survivor and three organizations working among the study population. The interviews were set to create and establish a solid rapport with the church leaders who are actively participating in the lives of the victims of modern day slavery. Only three professional interviews were presented as part of this research document. The professional interview includes few of the demographical information and the following questions are given to the professionals working among this venerable people group.

1. What is your involvement or personal story connected with the issue of human trafficking?
2. How do you personally define human trafficking?
3. Describe different types of trafficking occurring in the world through your experience?
4. What are some of your suggestions for the church leaders and congregations in connection with the issue of

human trafficking? 5. What do you think will prevent, eradicate, and rescue the victims from this evil in the world? 6. According to your assessment what are some of the challenges of working with victims of human trafficking. (Examples like issue of trust)? 7. How do you rate the theological and biblical intervention or interpretation connected with human trafficking victims? 8. Explain your idea of “radical grace and radical hospitality” in connection with human trafficking? 9. What is your understanding of the use counseling technique and intervention in connection with human trafficking victims? 10. Any personal suggestions for the researcher?

The three organizations professional interviews were conducted as part of the data collection, which include Oasis house, Safe heaven and Abolition Ohio. Along with this the researcher also included a case study of one former victim and David Adems who is a founding director of New Hope Recovery Center, actively involved with the victims on a one on one mentoring relationship. These are presented in the analysis of the data.

Finally this study was set out to explore the concept of Bringing Awareness about modern day slavery (Human trafficking) to the church leaders and congregations. This will equally benefit the research in his healing journey and motivate the church leaders and congregations to take necessary actions to eradicate this evil from our society and to exercise radical hospitality as a pastoral care and counseling model.

### **Implementation**

In the process of selling my body, I was shot five times, stabbed more than 13 times, beaten unconscious several times, had my arm and nose broken, had two teeth knocked out, lost a child that I will never see again, was verbally abused, and spent countless days in jail.

Brenda Myers-Powell, 2008

In this section we will deal with analysis of survey, Pre-test and post-test and interviews. We have given adequate space to explain each section in details. The survey is the major part of the research and we also have given the case studies of different organization in the appendix.

## ***Survey***

### ***Demographic Information***

#### **1. Demographics of Participant's Age**

This study represents 40% of the participants (No: 12) who did not wish to disclose their age. They left that part of the question empty. 17% of the participants in this study are below 35 years of age that is between 20 and 35 years of age. 10% of the participants are between 36 to 50 years. 13% of the participants are between 51 to 60 years. 10% of the participants are between 61 to 70 years. 10% of the participants are between 71 to 80 years. There was no one represented the age group between 80 to 90 years or between 0 to 20 years of age.

**Demographics of Participant's Age**

Sl.No	Participants Age	Number	Percentage
1.	Do not wish to disclose the age	12	40%
2.	25-35 years	5	17%
3.	36-50 years	3	10%
4.	51-60 years	4	13%
5.	61- 70 years	3	10%
6.	71-80 years	3	10%
7.	81- 90 years	0	0%

The average entry age of American minors into the sex trade is 12-14 years old. Unfortunate the study and its goal did not target this population for the study purpose. Many of the victims in the United States and around the world are runaway girls who

have already suffered sexual abuse as children. When we deal with the church members or church leaders we are getting an older population. In many surveys one other disadvantage we face is the common interest of the people not to mention or interested in revealing or telling their age. Many oriental, European and US markets for slave trade are even targeting the improvised nations and underage girls because of the target for pure virgin commodity, the venerability of such population.

## 2. Demographics of Participant's Gender

This study represents 63% of the participants (No: 19) who are females and 37% of the participants who are male. No one in this study showed any interested in the category “wish not to disclose” that information. Unlike many of the oriental context the church in United States has some kind of gender equality in representing the church and its leaders. This common reflection is very much reflected in this study.

Sl.No	Participants Gender	Number	Percentage
1.	Male	11	37%
2.	Female	19	63%
3.	Do not wish to disclose	0	0%

According to the International Labor Organization, the majority of the people trafficked for sexual exploitation or subjected to forced labor are female. There is a greater risk for gender vulnerability to trafficking of the human being. This is also connected with the gender discrimination that is in existence for many centuries and gender discrimination based on political, social, economic, education and employment prospects etc. There commercial sex, bride trade, domestic service or servitude, submissiveness, cheap labor in the industries like agriculture and food processing which

are interconnected to trafficking of human being or it has greater significance to gender discrimination.

### 3. Demographics of Participant's Clergy Vs. Laity Ratio

This study represents 37% of the participants (No: 12) who are Clergy (Ordained Members of church) and 55 % of the participants who are Laity (church members). Six % of the responders do not wish to disclose this information that is 2 representatives. The members of the church are basically from Concord United Methodist Church, Englewood, Ohio. The clergy members are basically from the student population (Masters and Doctoral Students), staff from United Theological Seminary and members of Concord UMC.

Sl.No	Participants Clergy Vs. Laity	Number	Percentage
1.	Clergy (Ordained Members)	12	37%
2.	Laity (Church Members)	17	55%
3.	Do not wish to disclose	2	6%

One of the main focuses in this research is to bring or heightens the awareness about modern day slavery to the church leaders and the congregations. This targeted population is every important part of the research. The church and its leaders have not done enough in the 32 billion dollar industry because they are not educated enough about this issue pertaining to human and sex slavery. In order to take necessary action the church leaders and the congregation need to know the facts beginning with the average age of entry into sex trafficking are between 12- 14. In the U.S. alone, the youngest victim ever rescued from trafficking has been 10, and the youngest sold into sex slavery, according to the data has been six years old. In this study we have got a good balance of the representatives.



4. How aware would you say you are of what human trafficking is?

According to this research, 77% (No: 23) of the people claim to be aware of what human trafficking is. Whereas only 13% are very aware (No: 4), 3% very unaware and surprisingly 1% shows indifference to the issue. The percentage difference between very aware and very unaware is striking.

Sl.No	How Aware would you say you are of what Human Trafficking is?	Number	Percentage
1.	Very Aware	4	13%
2.	Aware	23	77%
3.	Indifferent	1	3%
4.	Very Unaware	2	7%

5. Have you ever attended any conference or presentation related with human trafficking?

To this question, majority (57%) here represented by no. Seventeen has not attended any conference or presentation related with human trafficking and just 43% has attended. Among those attended, few of them attended sparsely; one of them attended in 2012, another 2013, another 2014, 4 of them in 2015 and 5 do not indicate the time of their attendance. Everybody seems be sure of whether they have attended or not.

Sl.No	Have you ever attended any conference or presentation related with human trafficking?	Number	Percentage	If Yes When
1.	Yes	13	43 %	1 Person 2012, 1 Person 2013, 2 People 2014, 4 People 2015, Five 5 People do not explain when
2.	No	17	57%	
3.	Unsure	0	0%	

As the research primary objective is giving awareness, this response indicates the urgent need of organizing seminars, camps, conferences on the awareness of human trafficking. In this age where internet and social media have become the fastest and easiest means of communication it is a big failure on our parts not to have awareness on such a very delicate and sensitive current issue. Even in developed countries most of the people do not seek out information by their own or try to attend presentation related to human trafficking, what would be the percentage of people living in rural areas?

6. Have you ever read any books related with human trafficking?

Again we see here a very striking fact concerning the lack of reading. Seventy Seven percent of people claims to have not read any book on human trafficking. Seventeen percent claims to have read a book on it. Three percent of them are unsure of whether they read it or not and another 3% do not specify.

Sl.No	Have you ever read any books related with human trafficking?	Number	Percentage
1.	Yes	5	17%
2.	No	23	77%
3.	Unsure	1	3%
4.	Other (Specific)	1	3%

There may be many reasons why a high percentage of people do not read any book on human trafficking. One could be that there were few books published or known to many people. Still today this could be a disadvantage. But it could be also due ignorance or indifference to the problem and consequence of human trafficking. After all today we are living in the age of social media and internet; it is not surprising to know why many people don't opt for reading lengthy book for hours anymore. What the world wants is something very short, illustrative, interactive, visual or audio format. Without

discouraging the need of writing more good books related with human trafficking, one can also think of ways to present the issue to more people employing various means of communication at different level to different people.

#### *Awareness*

1. Would you agree that human trafficking victims experience just as much psychological abuse as they do physical abuse?

Sl.No	Question	Yes	No	Unsure	Others (Specific)
1.	Would you agree that human trafficking victims experience just as much psychological abuse as they do physical abuse?	28 93%	1 3%	0 0%	1 3%

In this search we find 93% believes that human trafficking victims experience just as much psychological abuse as they do physical abuse; 3% disagrees with the former conclusion; no one is unsure about it; and 3% has other specific conclusion. What we can draw from this research is that more people agree to the truth that human trafficking victims experience just as much psychological abuse as they do with physical abuse. Human trafficking victims feel the same kind of pain, experience the same kind of hurt and pangs like any other physical victims. These people are in need of the same help and treatment; they are not negligible secondary victims. Humans are created with material and immaterial parts. Our minds and consciousness play vital part in life. Thus, psychological pain is not different from physical pain and we should endeavor to save these victims too.

## 2. Human trafficking is very rare occurrence?

Sl.No	Question	Yes	No	Unsure	Others (Specific)
1.	Human trafficking is very rare occurrence	2 7%	27 90%	1 3%	0 0%

Regarding the occurrence of human trafficking, 7% thinks it is rare; 90% does take it to be rare; 3% is not very certain or unsure about it; but no one has other specific idea about its occurrence. Almost everybody in this research as represented by 27 participants is aware of the dangers and the recurrence of human trafficking. They believe trafficking is not a rare incident anymore.

## 3. Men cannot be trafficked or it is very rare?

Sl.No	Questions	Yes	No	Unsure	Others (Specific)
1.	Men cannot be trafficked or it is very rare	1 3%	24 80%	5 17%	0 0%

Concerning men in general, majority of them think that even men can be trafficked and it is not a rare thing. Few (3%) believes men cannot be trafficked and it is rare. Five survey participants (17%) are not very sure whether men can be trafficked or not and no one has other view apart from what is being presented. From this study one can also reaffirmed the fact that even men can be trafficked and they are trafficked whether everybody knows or not.

## 4. All trafficked persons cross an international border?

Sl.No	Questions	Yes	No	Unsure	Others (Specific)
1.	All trafficked persons cross an international border	1 3%	23 77%	6 20%	0 0%

To the statement “all trafficked persons cross an international border” the highest number (77%) of people gave a negative response of “No,” with 3% in affirmative and 20% of them were unsure. No other specific option is given by any. Although it is believed that most people are also trapped in countries other than their own; it is also alarming to know that all victims are not exported or transferred across the country. That means the participants of this survey believe trafficking happen domestically.

#### 5. Most people who try to migrate for work will be trafficked

Sl.No	Questions	Yes	No	Unsure	Others (Specific)
1.	Most people who try to migrate for work will be trafficked	1 3%	14 47%	14 47%	1 3%

On the issue of migration and trafficking, 47% of them think it is not the case that people who migrate for work will be the ones mostly trafficked. Another 47 percent is unsure of whether migrants will be the most trafficked people. Just 3% think people on migration for work will be more vulnerable for trafficking; whereas another 3% think there other specific situation where trafficking may occur. Finally, it is also confirmed by the majority that migration for work and trafficking do not always relate; people who migrate for work may be or may not be trafficked, but according to this survey, it is believed they are not the most targeted people group. The reality is people who are migrated to work in new environments are more vulnerable to the issue of human trafficking.

#### *Education*

There are 10 areas of study under education, of which, some are put in question forms and the others as proposition. Let’s see what we conclude from the research.

1. Do you consider human trafficking to be a modern day form of slavery?

Sl.No	Question	Yes %	No %	Unsure %	Others (Specific) %
1.	Do you consider human trafficking to be a modern day form of slavery?	29 97%	0 0%	1 3%	0 0%

In the first crucial question 29 out of 30 respondents of this survey 97% gave an affirmative response that human trafficking is certainly a modern day form of slavery; and there is none who denies it though 3%, that is 1 respondent is unsure of it. Slavery is universally condemned and it is deemed as a worst kind of crime, but today it exist in different forms, we see the same crime in human trafficking. The only difference is the context and the mode; its consequence, treatment and attitude are of the same as ancient human slavery.

2. Do you personally know of any techniques to recognize victims of human trafficking or to recognize those who are predators?

Sl.No	Question	Yes %	No %	Unsure %	Others (Specific) %
1.	Do you personally know of any techniques to recognize victims of human trafficking or to recognize those who are predators?	6 20%	21 70%	3 10%	0 0%

The second question is on the technique to identify the victim of human trafficking and their predators. Surprisingly, 70% is ignorant of the technique to identify the victims and their predators; only 20% has the knowledge of the common technique. A good number of people (10%) are unsure of it. What we can conclude from here is the lack of knowledge on our part to recognize the victimized and who might be their

predators. This is one cause that makes us more vulnerable to become victims. There is a great need to inform the uninformed to reduce future crimes and to prevent such crime.

3. What are the different type of human trafficking exist in this world now (select more than one)?

Sl.No	Question	Yes %	No %	Unsure %	Others (Specific) %
1.	What are the different type of human trafficking exist in this world now (select more than one)? Sex Trafficking <input type="checkbox"/> Labor Trafficking <input type="checkbox"/> Debt bondage <input type="checkbox"/> Child sex trafficking (Ticked all = Yes, Ticked first three = No, Ticked sex and labor = Unsure, Sex trafficking =Other)	16 53%	7 23%	3 10%	4 13%

And to the question whether the participants of the survey realize the different type of human trafficking exist in this world now, 53% claims to know the most common type of trafficking; 20% can be put under 'do- not- know' category; 10% unsure; 13% knows only sex trafficking. If one has to save him/her and others from human trafficking it is a must to learn the common technique the criminals employ to trafficked human beings. But we find still many, though not majority, who are unaware of the method being used by traffickers. This conclusion should compel us to take up certain to educate or communicate others on the different types of trafficking of human being in existence now. People need to be informed.

4. Children working for relatives in domestic work cannot be considered trafficked?

Sl.No	Question	Yes %	No %	Unsure %	Others (Specific) %
1.	Children working for relatives in domestic work cannot be considered trafficked	1 3%	14 47%	14 47%	1 3%

To the situation where children are working for relatives in domestic work, just 3% thinks it cannot be considered trafficking; whereas 47% believes it is still a kind of trafficking; 47% is not certain about it; 3% has some other explanation. One can understand why 47% thinks helping for relatives in domestic work is equal to human trafficking and why another equal percentage (47%) cannot be dogmatic about it. And still minimal percentage (3%) holds the view that it is not human trafficking. Perhaps it all depends on how one is treated in such situation. That may be the reason another 3% percent has other specific response from the one explicitly presented here. For example some relatives may be harsher to their helpers taking advantage beyond the family bound, whereas others may be milder and treat the helpers as their own children. But it opens up one clue that there is high risk of situations where helping relatives in domestic work can be the same as human trafficking. Whatever the percentage of conclusion, it is not impossible to think that one's own family members will never traffic relatives.

#### 5. Being trafficked only happens to low educated persons?

Sl.No	Question	Yes %	No %	Unsure %	Others (Specific) %
1.	Being trafficked only happens to low educated persons	0 0%	27 90%	3 10%	0 0%

No participant gives an affirmative response to this statement. On the contrary, 90% flatly denies that trafficked victims are solely the uneducated. And 10% honestly responded with uncertainty. This study adds another fact about human trafficking education is not the main factor in human trafficking both educated and uneducated can be victimized. Educated people have no more security than the uneducated. One may be highly literate and may have all the credentials of an educated person, and yet, if he fails



to realize how trafficking takes place in a modern world, ignorantly the person may become a victim of human trafficking. This does mean that the uneducated are safer; it only concludes, human trafficking is not confined to low educated persons.

6. There will be obvious signs that a person has been trafficked?

Sl.No	Question	Yes %	No %	Unsure %	Others (Specific) %
1.	There will be obvious signs that a person has been trafficked?	3 10%	14 47%	13 43%	0 0%

The 10% participant in the survey feels that they see obvious sign that a person is being trafficked. The highest percentage, represented by 14 persons (47%) here responded negatively. Another fair percentage (43%) showed uncertainty. What it tells us is that certainly there may be, though very few, people who are obviously suspicious of being victimized with some identifiable signs, say depression, fear etc. But as indicated by the majority, many victims may not even show any sign of being trafficked. For example, it may happen to people who do not know that they are even the victims or these people outwardly act as if nothing happens to them. That is the reason, another 43 percent rightly says, they are unsure whether such signs can be known to the onlookers or manifested by the victims.

7. Do you think Bible support slavery?

Sl.No	Question	Yes %	No %	Unsure %	Others (Specific) %
2.	Do you think Bible support slavery? Two persons did not respond/answer to this question (11%)	0 0%	24 86%	1 4%	3 * 11%

Three persons did not respond to this question (11%) No-one (0%) among the participants responds with affirmation that Bible teaches slavery. But 4% is unsure and 11% has some explanations other than the survey question. The majority of the participants in this survey 24 persons (86%) believe that Bible do not support slavery. To the faithful readers of the Bible it is certain Bible does not teach slavery and it is highlighted by the response here. The fact that 11% has different response indicates some kind of misunderstanding regarding the number of passages on slavery in the Bible. As we know, the Bible does not explicitly condemn slavery as we expect, neither does it condone slavery.

8. Do you believe human trafficking is the second largest criminal industry in the world?

Sl.No	Question	Yes %	No %	Unsure %	Others (Specific) %
1.	Do you believe human trafficking is the second largest criminal industry in the world?	12 41%	1 3%	15 52%	1 3%

Forty one percent respondents say yes to the above question, but 3% it may not be. The highest percentage (52%) is unsure of it. Another 3% has other answer to the question. Drug dealing is considered the largest criminal industry known today. The second/third (according to UN) largest crime industry is considered to be human trafficking. But in this study only 41% seems to rightly know this fact; the greater respondents of the survey are unsure, most probably they don't know about it. Such informative education is the need of the hour today. The people who are not sure must be made known and the ones who do not believe must be informed. Such education is a giant step to eradicate the horror of human trafficking.

## 9. Human Trafficking is a ...issue?

Sl.No	Question	Yes %	No %	Unsure %	Others (Specific) %
1.	Human Trafficking is a .....issue? Racial Issue =Yes , Economic Issue =No, Human Right Issue = Unsure, Other	0 0%	2 7%	28 93%	0 0%

There three options available for respondents: racial (yes), economic (no), human rights(unsure). No one thinks it is racial issue; 7% thinks it is economic issue; and 93% believes it is primarily human rights issue. The study reveals human trafficking violates the right of a person and robs their dignity. It may be done by people who are greedy for money, but the heart of the issue is not lack of money, but lack of love and respect for people.

## 10. What is the estimated number of persons trafficked in the US each year?

Sl.No	Question	Yes %	No %	Unsure %	Others (Specific) %
1.	What is the estimated number of persons trafficked in the US each year? 14,500 to 17,500 = Yes, 10, 000-100, 000= No, Over a Million = Unsure, Other (Please Specify)= Others (3 People do not respond 10%)	5 17%	4 13%	13 43%	5* 17%

In this question people who opt for 14,500 to 17,500 = Yes, 10, 000-100, 000= No, Over a Million = Unsure, and Other are expected to give different reason. Of these, 17% thinks number of people trafficked in the United States alone each year is 14,500 to 17,500; 13% goes for 10,000 - 100,000; and majority (42%) thinks it is above a million per year.

Just as different statistics have some differences; our respondents differ in their choice of opinions. Here majority thinks number of people trafficked every year in US is more than a million a year. Even if it is just 14, 500 and above, it still is high enough, but what if the number is above million, as shown here and in some other studies, the task is getting more urgent and compelling than ever.

### *Intervention*

Intervention to stop human trafficking is the hue and cry of everybody, but how effectively it is done is a big question that needs to be answered. Six important questions are posed to find the current preventive situation and progress in human trafficking.

1. Do you feel that law enforcement is doing enough to prevent/stop human trafficking?

Sl. No	Questions	Yes	No	Unsure	Others (Specific)
1.	Do you feel that law enforcement is doing enough to prevent/stop human trafficking?	2 7%	15 52%	12 41%	1 3%

Few people give positive response (7%) that law enforcement is doing enough to prevent human trafficking. The greatest number of people, represented by 15 people (52%) feels the law is not effectively enforced to stop human trafficking. And 41%, a fairly big group represented by 14 people unsure of the progress and the effect of the law toward eradicating traffickers. A small amount of participants want to give other factors on the said question. It seems the law is not effectively carrying out its potentials to curb the progress and reduce the crime. May be it is doing well but the common, due the ignorance or lack public information, the participants of this survey do not know very well. Therefore, it is possible for many as responded by 14 people, to be uncertain about the course of law on human trafficking.

2. Do you feel that church and its leaders are doing enough to prevent/stop human trafficking?

Sl. No	Questions	Yes	No	Unsure	Others (Specific)
1.	Do you feel that church and its leaders are doing enough to prevent/stop human trafficking?	27%	1552%	1241%	13%

The same responses, like the above, are given on the preventive involvement of the church on human trafficking. Seven percent feels the Church and its leaders are doing enough to stop the crime of human trafficking; on the contrary, 52% responded quite to the opposite; 41% shows their ignorance; and 1% has other specific factor not directly asked by the survey question. If this survey is true, either the Church and its leaders have terribly failed to take up the issue seriously or people don't see the outcome of its involvement. As Christians we know, this task is what Christ would have exactly done if he is here today. But why the effort, if there is any, is not visible and efficiently carried out.

3. People who are being exploited have difficulty reporting these situations to outsiders, especially professionals?

Sl. No	Questions	Yes	No	Unsure	Others (Specific)
1.	People who are being exploited have difficulty reporting these situations to outsiders, especially professionals?	2687%	00%	413%	00%

To this question 87% feels it is right, exploited ones have difficulty reporting their situations to others. No one in the survey disagrees with the difficulty involve in reporting to the professionals. But 13% responded they are unsure. No one in the survey

seems to have other option than the answers expected by the questionnaire. It is a known fact we find again here that victims are restricted from reporting to others who can be a help to them. A great number of people who are exploited must have been looking for help and communication so that their stories of struggle are made know to public or at least a professional. And from the very beginning the traffickers know the dangers of leaking the information to outside world. They would do their best to keep things secret. Therefore, it is everybody's responsibility to make a pathway for the victims to find their way back by paving the way.

4. Do you think psychological and counseling intervention is necessary for the victims?

Sl. No	Questions	Yes	No	Unsure	Others (Specific)
1.	Do you think Psychological and counseling intervention is necessary for the victims?	27 90%	0 0%	3 10%	0 0%

Regarding the need of psychological counseling for the victims, while 27 participants (90%) responds with the "Yes", 0% thinks it is unnecessary; and 10% of people could not decide. Many of the study participants as shown by this study are of the view that counseling is the best option to cure the victim. They think counseling has its rightful place in this kind of situation, especially when human are trafficked, majority do see counseling to be the best preventive instrument. But as expected, another fair group of people(3) are undecided perhaps they believe some people may respond to good counseling, but since they do not know they rightly responded with uncertainty. In this context the need arise to train the study population with the counseling and therapeutic technique.

5. Do you think there is a special need to develop a theology for the victims of human trafficking?

Sl. No	Questions	Yes	No	Unsure	Others (Specific)
1.	Do you think there is a special need to develop a theology for the victims of human trafficking?	20 67%	1 3%	9 30%	0 0%

To this question, 67% of the respondents answered in affirmative; 3% respondents are negative; and 30% responded unsurely. Though some people think a separate theology for the victims is not what they victims need, there is a strong resurgence of opinion by the majority to develop a theology for the victims alone. Many see such theology would become a means to show a unique kind of divine care and love available for the victims. Again this question leaves some to be silent because many people may not even know what the significance of another theology for is specially developed for another people.

6. Do you think the church need to exercise radical hospitality and radical grace to the victims of modern day slavery?

Sl. No	Questions	Yes	No	Unsure	Others (Specific)
1.	Do you think the church need to exercise radical hospitality and radical grace to the victims of modern day slavery?	27 90%	0 0%	2 7%	1 3%

The highest number of people, represented by 27(90%) out of 30 participants feels such radical hospitality, care and grace is a necessity to the population. No one of them has to deny that, though few (7%) unsurely responded. And others 3% had some other option not presented here.

### **The Pre-test and Post-test**

The pre and post-test contains demographic information and 9 questions. All of them were objective type questions but helped to identify the level of awareness about modern day slavery, the human trafficking. This study is done at the Concord United Methodist Church, Englewood, Ohio. The research was implemented as part of the women fellowship retreat and as part of the Sunday school class in the month of November, 2015. The sessions were two hours long before the Sunday worship. The sessions were facilitated by the writer/researcher, and attended by fifteen individuals who volunteered to participate in the project. The population of the participants consists of church leaders, women fellowship leaders and lay member of the church.

The researcher had regular meetings and communications with the professional, contextual and peer associate, utilizing conference calls, emails and when possible face to face meetings. The contextual associate reviewed the project proposal and gave support to the design of the project. The contextual associates were also involved with the dissemination and review of data obtained from the surveys and pre and post-test, interviews and case studies from Oasis house, Abolition Ohio and Safe heaven. Contextual, peer and professional associates were involved in each step of the implementation and evaluation process. All the peer groups' sections gave critical and supportive feedback to the research project in different ways as the co-researchers. The personal relationship of the researcher working with the church as a missionary in residence was an added advantage of the researcher.

The pre and post-test utilized a qualitative research approach. The target audience for this project was church leaders and congregations. The research project took place



over a 4 weeks period totaling of three workshops. Each group was interviewed with Pre-test and post-test questions before and after the workshop. In the appendix the full details of Pre-test and post-test is presented. A detailed interpretation of the data is given below. Following the project implementation the data was interpreted and follow up interviews were conducted. This was approximately taken another month in December 2015. The results from interviews were reviewed for validity following the triangulation method. The impact of this project was aimed at bringing awareness about modern day slavery to the church leaders and the congregations. An outline of the project implementation is also presented below.

#### Session One: Workshops outline

All the participants received a folder based on the presentation.

1. Introduction: Introduced the Researcher/ Purpose of this study
2. The participants completed a Pre-test questionnaire consisting of demographic information and 9 questions.
3. TED talk from Kevin Bales, (Anti-Slavery Activist is presented). This was a pragmatic educative talk explained the business of modern day slavery, based on ground research a multibillion –Dollar industry. This also created an urgency and importance of this issue in the local and global platform.
4. A detailed PowerPoint support presentation using videos and other latest technologic equipment were used for the presentation.

#### Session Two: Workshops outline

1. Introduction and summary of the first session.
2. Stories presented from Sex trafficking, Labor trafficking, Child sex trafficking and Debt bondage.

3. Personal story of the researcher is presented.

4. Suggested books list was given to the participants. David Batstone: Not For Sale: The Return of the Global Slave Trade--And How We Can Fight It. Theresa L. Flores: Slave Across the Street: The True Story of how an American Teen Survived the World of Human Trafficking.

Session Three and Four: Workshops outline

1. Introduction and summary of the first section.

2. Biblical passages such as Exodus 3: 7-8 and Luke 4:18 discuss to create a biblical framework of the research project.

3. God's ultimate story of rescue/ rehabilitation/ participation was discussed.

4. A presentation about local based organizations working among this study focus is explained and created a web based visit to the organizations. (A handout is created for everyone to have some details about the organizations).

5. Future step in the area of pastoral counseling and the need for exercising radical hospitality is discussed among the participants.

6. Take home reading materials were sending through email and distributed printed materials.

7. Follow-up on visiting the field scheduled and case studies and interviews were present.

8. Post-test conducted and collected data.

### *The Pre-test and Post-test Analysis*

A detailed result of the study is presented as follows.

1. Demography- Age/ Gender/ Clergy Vs Laity of the Participants

Table: 1

Age Pre-test and Post-test	
Age Pre-test	Age Post-test
40-50 - 2	40-50 - 2
50-60 - 4	50-60 - 4
60-70 - 6	60-70 - 6
70-80 - 3	70-80 - 3
Total -15	Total 15

Gender Pre-test and Post-test	
Gender Pre-test	Gender Post-test
Male- 7	Male- 7
Female - 8	Female - 8
Total -15	Total 15

Clergy Vs Laity Pre-test and Post-test	
Pre-test	Gender Post-test
Clergy- 4	Clergy- 4
Laity - 11	Laity - 11
Total -15	Total 15

Table 1 shows a range of participant's Age, Gender and Clergy Vs. Laity participation. In the Pre-test and post-test the participants were same number in their age, Gender and Clergy vs. Laity ratio. There were total of 15 participants. Most of the age group were 40 years or older.

## II. Knowledge assessment

### 1. Human Trafficking is a ... issue?

Answer	Pre-test	Post-test
Racial Issue	5	0
Economic Issue	5	5
Human Right Issue	5	10
Others (Specific....)	0	0
Total responders	15	15

In the second part of the questions in the pre and post-test was basically aimed to assess the knowledge base of the participants. The researcher found that through the intervention or through the presentation it has changed radically. Even when participants

said it is a racial, economic issue they are not 100% wrong but then the better option is, it is human right issue. During the presentation an educative awareness is given to all the participants that it is a human right issue. The question of why it is a human right issue is also highlighted. Human trafficking in the simple term it is making other people do something they are not interested in doing it. It could be works or labor or it could be sex or any other things. It is also an economic gain for the traffickers.

2. Have you ever attended any conference or presentation or have your ever read any books related with human trafficking?

Answer	Pre-test	Post-test
Yes	6	15 (This was their first encounter for many)
If yes when	Three persons in 2015 and three persons in 2013.	6+ 9 persons attended this training given by the researcher.
No	9	0
Unsure	0	0
Total responders	15	15

The following books suggested were eye opening for the participants, especially from the local context. David Batstone: Not For Sale: The Return of the Global Slave Trade--And How We Can Fight It. Theresa L. Flores: Slave Across the Street: The True Story of how an American Teen Survived the World of Human Trafficking. There is also a huge gap between the materials available and the fact that we deny existence of human trafficking, the reality of human trafficking in the local context.

3. Do you feel that law enforcement and church leaders are doing enough to prevent/stop human trafficking?

Answer	Pre-test	Post-test
Yes	10	15 (Learned the urgency)
No	5	0

Unsure	0	0
Others Specific	0	0
Total responders	15	15

Ten of the participants said yes in the pre-test but there is a shift and urgency learned with this issue as part of the presentation. During this study a serious discussion also proposed different ways in which the church leaders can participate in fighting this local and global issue.

4. What are the different type of human trafficking exist in the world now?  
(Select more than one)

Answer	Pre-test	Post-test
Sex Trafficking	11	15
Labor Trafficking	10	15
Debt Bondage	0	15
Child Sex Trafficking	7	14
Total responders	All the Answers need to be selected	All the Answers need to be selected

The participants in this study made a clear understanding of the different types of trafficking that exist in the world today. This includes Sex Trafficking, Labor Trafficking, Debt Bandage and Child Sex Trafficking. Almost all the participants made a great advancement in their knowledge base in this regard.

5. People who are being exploited have difficulty reporting these situations to outsiders, especially professionals?

Answer	Pre-test	Post-test
Yes	11	13
No	4	1
Unsure	1	1
Other (Specific)	0	
Total responders	15	15

The participants in this study answered to the question, People who are being exploited have difficulty reporting these situations to outsiders, especially professionals?

In the Pre-test 11 of them answered yes and 4 said no, but then there is a change in their perspective and understanding by answering 13 yes and one no and one unsure. This shows change in their knowledge base in this regard.

6. Do you think psychological and counseling intervention is necessary for the victims?

Answer	Pre-test	Post-test
Yes	7	14
No	7	0
Unsure	1	1
Other (Specific)	0	0
Total responders	15	15

The participants in this study answered to the question, do you think psychological and counseling intervention is necessary for the victims? In the Pre-test 7 of them answered yes and 7 said no and one participant said unsure, but after the presentation in the post-test 14 said yes and one said unsure. This shows change in their knowledge base in this regard. Counseling and psychological interventions is very much a necessity for the victims to deal with their psychological traumas.

7. Do you think there is a special need to develop a theology for the victims of human trafficking?

Answer	Pre-test	Post-test
Yes	5	15
No	6	0
Unsure	4	0
Other (Specific)	0	0
Total responders	15	15

The participants in this study answered to the question; do you think there is a special need to develop a theology for the victims of human trafficking? In the Pre-test 5

of them answered yes and 6 said no and 4 participant said unsure, but after the presentation in the post-test 15 said yes. This shows the need and urgency for the researcher to develop a theology for the victims of human trafficking. This is what the researcher called trafficology.

8. Do you think the church need to exercise radical hospitality and radical grace to the victims of modern day slavery?

Answer	Pre-test	Post-test
Yes	4	14
No	6	0
Unsure	5	1
Other (Specific)	0	0
Total responders	15	15

The participants in this study answered to the question; do you think the church need to exercise radical hospitality and radical grace to the victims of modern day slavery? In the Pre-test 4 of them answered yes and 6 said no and 5 participants said unsure, but after the presentation in the post-test 14 said yes and one said unsure. This shows change in their knowledge base in this regard. Radical grace and radical hospitality is the model of Christ' mission to the world and this should be the model of mission for the church.

9. Please agree or disagree the following statements.

Answer	Pre-test	Post-test
It is hard to recognize human trafficking victims	Agree- 10 Disagree- 5	Agree- 12 Disagree- 3
Human trafficking is very rare occurrence	Agree- 11 Disagree- 4	Agree- 2 Disagree- 13
Men cannot be trafficked or it is very rare	Agree- 14 Disagree- 1	Agree- 10 Disagree- 5
All trafficked persons cross an international border	Agree- 12 Disagree- 3	Agree- 15 Disagree- 0
Children working for relatives in domestic work cannot be considered	Agree- 6 Disagree- 9	Agree- 7 Disagree- 8

trafficked		
Most of the people who try to migrate for work will be trafficked	Agree- 10 Disagree- 5	Agree- 5 Disagree-10
Being trafficked only happens to low educated persons	Agree- 9 Disagree- 6	Agree- 1 Disagree- 14
There will be obvious signs that a person has been trafficked	Agree- 7 Disagree- 8	Agree- 10 Disagree- 5
Do you think Bible support slavery?	Agree- 10 Disagree-5	Agree- 1 Disagree- 14
Do you believe human trafficking is the second largest criminal industry in the world	Agree- 8 Disagree- 7	Agree- 15 Disagree- 0
human trafficking to be a modern day form of slavery	Agree- 8 Disagree- 7	Agree- 12 Disagree-3
Human trafficking victims experience just as much psychological abuse as they do physical abuse?	Agree- 6 Disagree- 9	Agree- 13 Disagree- 2

There were 11 statements such as 1. It is hard to recognize human trafficking victims 2. Human trafficking is very rare occurrence 3. Men cannot be trafficked or it is very rare 4. All trafficked persons cross an international border 5. Children working for relatives in domestic work cannot be considered trafficked 6. Most of the people who try to migrate for work will be trafficked 7. Being trafficked only happens to low educated persons 8. There will be obvious signs that a person has been trafficked 9. Do you think Bible support slavery? 10. Do you believe human trafficking is the second largest criminal industry in the world 11. Human trafficking to be a modern day form of slavery 12. Human trafficking victims experience just as much psychological abuse as they do physical abuse? There was a radical change in the response and understanding of the participants between pre and post-test. The understanding level is progressed tremendously.



## **Professional Interview with a Survivor/ Organizations**

### *Interview- 1*

Interview professional with a victim is presented which create an alarming issues connected next phase of human trafficking and implanting electronic devices. The name and other details are not mentioned for the safety of the victims.

1. What is your involvement or personal story connected with the issue of human trafficking?

I learned in 2008 of the plans of a former personal relationship who was retired Air Force to use me to train others in the criminal activity of organized stalking. This person was trained in counter terrorism and surveillance and had set my body up with electronic tracking devices that allow him to track and assault me over long distances. (See Geo-Slavery written by Dr. Jerome Dobson a University of Kansas Professor. Geo-slavery - University of Colorado Boulder [www.colorado.edu/DobsonFisher03](http://www.colorado.edu/DobsonFisher03))

2. How do you personally define human trafficking?

Human trafficking is the enslavement of a person for the purposes of making money from their services to others or passing a human around to researchers and experimenters for development of technology or procedures without the consent of the subject.

3. Describe different types of trafficking occurring in the world through your experience?

The military or medical use of human beings in the area of research without the written or oral consent from the person. Selling of women, children and even men into sex slavery, employment slavery or drug trafficking.

4. What are some of your suggestions for the church leaders and congregations in connection with the issue of human trafficking?

Develop ministries that address these issues without using the name human trafficking. I look on the internet to see what others are doing. One church provides an outreach ministry as well as a prayer team. Yet another ministry has a more developed plan. See below, you might want to contact them: The Dream Center <http://www.dreamcenter.org/our-outreaches/human-trafficking/>), Los Angeles, CA 90026-4017. This is a residential recovery home for adult female survivors of domestic human trafficking. The key objectives of “The Dream Center’s Human Trafficking Program” are to help women have stable, safe housing and are protected from traffickers. Women become part of a healthy, safe community of support that provides assistance while they address pressing legal, medical, and emotional needs. Women learn life skills such as communication, conflict resolution, anger management, understanding boundaries, understanding trafficking and trauma, and making safe choices to help them live independent lives. The Dream Center Human Trafficking Program began in 2010. It started out as an 8-bed safe house and expanded to a 20-bed home in 2011. In 2013 they opened a second home and began running the only Emergency Shelter specific to trafficked victims in all of California. As of today, they operate both a six months recovery home and an emergency shelter. Since the program’s inception, they have been able to establish and maintain relationships with local law enforcement, FBI, Homeland Security as well as other organizations in order to provide safety and immediate crisis aid to victims of human trafficking. The major strengths are immediate crisis relief and trauma stabilization. They operate through four phases: Rescue, Rebuild, Restore and

Pre-Transition. Each phase was developed to build on each other, and they are designed specifically to help women process through their trauma in a safe and healthy manner.

They also have a three phase program called rescue phase, the rebuilding phase is our 30-day program, the restore phase is 90 days, the final phase, pre-transition.

5. What you think will prevent, eradicate, and rescue the victims from this evil in the world?

Exposure, willingness to investigate the accusations of the victims, church leadership involvement and creating a support group (a safe place).

6. According to your assessment what are some of the challenges of working with victims of human trafficking. (Examples like issue of trust)?

Trust the victims and the workers. There is a great need for trained workers with appropriate compassion and necessary skills.

7. How do you rate the theological and biblical intervention or interpretation connected with human trafficking victims?

The church seems to like to talk about ministry to this population of people but it's not a sincere interest. When confronted with a victim they take a back seat or start them on a circle of referrals with the victim never getting the best help possible.

8. Explain your idea of radical grace and radical hospitality in connection with human trafficking?

Radical grace says, grace of God and radical hospitality treats the victims as the Samaritan who found the wounded man on the road.

9. What is your understanding of the use counseling technique and intervention in connection with human trafficking victims?

As a marriage and family therapy major, nothing was taught in our classes about counseling this population of people. I would have to research and seek further instruction to learn the available and recommended counseling techniques and intervention methods.

10. Any personal suggestions for the researcher?

I believe you are in good hands with your mentor and cohorts. Don't assume that one race might not experience human trafficking over another. We are all prone to become victims and not know what to do.

### Professional Interview with an Organization

#### *Interview- 2*

#### Demographical Information

Age: 64 Gender Male

The name of the organization/Church you working with?

New Hope New Life,

1. What is your involvement or personal story connected with the issue of human trafficking?

I am the Director of New Hope New Life, a Peer-to- Peer Recovery Coaching organization. Many of the consumers who are clients at NHNL have been prostitutes in search of money for drugs.

2. How do you personally define human trafficking?

My experience - women caught up in prostitution, the men who support them, and the perpetrators (traffickers/pimps).

3. Describe different types of trafficking occurring in the world through your experience?

The women who are victimized by purveyors and the participants in the victimization of women and children for sex and in addition, there are parents, who have traded their children in exchange for money.

4. What are some of your suggestions for the church leaders and congregations in connection with the issue of human trafficking?

Become willing to welcome victims into the church. Make an effort to integrate them into community as they would welcome any new family into their church. Do not stigmatize or isolate them because of their victimization with no gossip or judgment. Make churches a healing community; make victims a part of the church family.

5. What you think will prevent, eradicate, and rescue the victims from this evil in the world?

That's a tall order; eradication is a lofty goal! Insofar as rescue the courts have to redirect the victims from jail into a safe harbors (church is an option as well as community organizations). The criminal justice system should review sentencing and put multiple offenders (johns) into long-term sanctions; classify the perpetrators as felons. Put multiple offenders under house arrest and restrict movement with an electronic detention device. Law enforcement needs to crack down on the johns and purveyors. Churches should offer awareness seminars and establish communities that address these issues rather than sweeping the problem under the rug.

6. According to your assessment what are some of the challenges of working with victims of human trafficking. (Examples like issue of trust)?

Mental illness, overcoming multi-generational family dysfunction. Being non-judgmental and not patronizing. Understand that many victims are unchurched and have little sense of right and wrong. Many victims have multiple needs; medical intervention, housing, finances, socialization into a healthy living environment.

7. How do you rate the theological and biblical intervention or interpretation connected with human trafficking victims?

I don't have much sense of intervention...Jesus simply told the woman about to be stoned; go and sin no more. Theologically, Biblically I don't get as sense of where these victims are to "go".

8. Explain your idea of "radical grace and radical hospitality" in connection with human trafficking?

I've already suggested seamless not separatist integration into the church community. Churches, even small churches, could develop victims into wounded

9. What is your understanding of the use counseling technique and intervention in connection with human trafficking victims?

If a church can develop a program, it should be peer-to- peer centric. Mediation centers, counselors and pastoral counselor's need to use "motivational interviewing". Victims should be empowered to help themselves and turn-around negative self-esteem. Clinical Pastoral Education (CPE) participants should be mindful not to thump the Bible and be aware that many, probably a majority of victims have multiple traumas including God-trauma.

10. Any personal suggestions for the researcher?

Explore the feasibility of sending church members to “John Court” as observers it can be found in the east end community services on xenia Ave, Dayton, Ohio.

### **Major Findings and Conclusion**

“I am only one but still I am one. I cannot do everything but still I can do something; and because I cannot do everything, I will not refuse to do something that I can do.”

Helen Keller

#### *Summary of Learning*

The DMin, program was very much a healing journey to my emotions, soul, spirit and body. I am very much fascinated by the inner healing that took place in my personal life. I had a change of context then later I had a change of mentors. I also had a major change in my title of the project. When I joined this program initially I did not even have had a context and then depending on my project interest I changed my context. My journey of healing started from being victim to a survivor and then now to a thriver, a voice for the voiceless because I am not some total of what happened to me. During the intensive the topic “Racial Justice and Reconciliation” give me a profound ideas in connection with my healing. This program also helped me to develop my personal awareness concerning many alarming social issues such as disability and Black Lives Matter and Dalit Lives Matter. The awareness regarding the stigma and marginalization of persons with disabilities, class, race and gender discrimination creates a particular vulnerability. Within the church and the ministry context and personally I was not aware about this issue from a global and local context. The religious and societal barriers limit the access of persons with disabilities, gender and race to systems of justice.

This is a qualitative research in which the researcher used the following methodology in the context to test the expected hypothesis. First of all the researcher

distribute a survey to the participants from United Theological Seminary and Concord United Methodist Church, Dayton, Ohio about modern day slavery (human trafficking). An educational presentation is presented to bring awareness to modern day slavery to a selected group of participants in which it includes the power point presentation of the education materials and testimonials using story-telling approach. There are pre and post test conducted to identify the impact of the intervention. An attempt is also made to explore the viability to formulate a safe place or a support group in the churches and congregations to address modern day slavery. There are three type of data generated through three step approach implementing as part of the intervention. The survey from the participants, pre and post-test, case studies connected with the professional interviews with different organizations working in this field in Dayton area are created for the triangulation of data.

During another phase the qualitative and quantitative research methodology class and in the data analysis class created a life changing transformation with my project. Even though this changed my project title I am happy about the progress with my research. It also helped me to look into my research from a narrow framework and get to know more about my limitations in this research and with the limited timing. The continuous progress with my research has helped me know the reality of how the world is treating the victims of the modern day slavery.

### *Conclusion*

An integration of the finding of these different types of data is explained in the conclusion and findings section. The researcher is deeply disturbed by the immense suffering and oppression that exists so endemically in the world. The physical toll of



back-breaking labor, for long hours day after day, under dangerous conditions, with no medical attention when needed, at exploitive 'wages'; the relational toll of drunken men who beat their family because 'deep inside' they have neither purpose nor hope for the future; the psychological toll of childhood lost to labor, of dignity and hope lost to oppression, sexual and physical exploitation for pleasure and of being unable to provide for one's family; the social toll of community fighting community, not only majorities oppressing minorities but also oppressed minorities who oppress other minorities; the toll of ignorance that comes from the inability to read or to recognize the lies that keep the exploitation justified. The list, of-course goes on endlessly. The church leaders and members of the congregation are not aware of the role the support groups and safe place can play within the church context and the leaders and church congregations are not aware of how to create a safe environment for the victims of modern day slavery.

The hypothesis of this study brings evidence towards and identified the needs and tries to meet the need at its best. The silent victims are brought to light through the awareness, education and exposure. The participants in this study are more aware about the emotional, spiritual, psychological and physical help needed for the individuals who are the victims of modern day slavery. Through this research the participants learn the need for support group which includes the need for skill in the areas of pastoral care and counselling as part of the team and in exercising radical hospitality, creating a safe place.

Each phase there was some major change during this journey, which contributed to come to the final stage of this work. The effectiveness of the project is based on the ability to design, create and revise and control the data and eventually take ownership of the project. I started with no context and to arrive at this stage was a journey with

different major changes and not giving up along with many other challenges. The diversity, reconciliation and healing and its connection with the intensive and peer group helped in many ways. The privilege to interact with mentor, many students, faculty consultant and contextual, professional and peer associate helped in many ways at each stage of this project. The transformative effect of this program in the lives of every participating student is very remarkable. The goal and effect of this program is reflected in student's self-motivation for creating the positive change in the healing environment and self-empowerment.

Educational development and the connections are related with the researchers contextual theological and the Asian Christian background which motivates the researcher to be a liberative voice for the voiceless with the Gospel and kingdom message. The contextual theologies for instance, black theology, feminist theology, Minjung theology (Korea), Dalit theology (India), theology of struggle (Philippines), Latin American liberation theology, all emerged out of particular historical realities in which the liberative aspects of the Christian message is the focal point. It is in this context the research brings out a theology for the victims of modern day slavery called trafficology. Within this contextual struggle the formation of contextual theology takes its roots. Christian theology is required to take the world of all human beings seriously especially the suffering voiceless victims. The researcher's theological training in the Asian context created openness to the universal revelation. The eventual locus of divine revelation is our personal, social, cultural and ethnic existence. The context of the emergence of Indian Dalit theology is fueled by a growing awareness of the themes of liberation theologies by

Indian theologians looking for sources elsewhere in the post-colonial church, most notably in Latin America.

Liberation of an oppressed community is in need of a radical gospel and a radical grace, which transforms even the caste system and discrimination based on gender, ethnicity and race. Jesus was aware of the social structure and imperial oppressive social system. Jesus considers the contextual struggles and helplessness in a compassionate manner. Christians are responsible to provide spiritual direction, rehabilitation, education, love, counseling, medical services, housing, gainful employment, legal services, empowerment programs and awareness about their situations, which are very important and considered it to be a mission work. Human conditions are physical, psychological, emotional, spiritual and socio-economical. The education and awareness variables also changed tremendously among the study population.

The researcher's studies in the field of psychology, pastoral counseling and psychotherapy play a major role during this journey of exploration. Christian psychology has brought the world's idea of victimization to a different level. Psychology has taught us that everyone is a victim. There is nothing called a perfect human being and everyone is yet to reach his or her full potential. We are the result of the dysfunctional family and social system.

Biographically in the year 2010, the researcher moved to the Bahamas from India and realized that he was a victim of labor discrimination and labor trafficking. Initially the researcher thought this was a call to ministry as he was sacrificing his family life, financial comfort, and living situations. The researcher worked around 12 to 16 hours without proper remuneration. This research mainly was a healing journey of the research

from a victim to a thriver. This life experience inspired the researcher to be innovative to overcome the crisis. Realization of the innate human poetical and the realization of the inner qualities will lead a person to be self-sustaining and a productive individual.

This study and its finding are limited to the variables used in this study. No conclusions or finding can be globalized or universalized or to some extent localized. The variables used in this study like Age, Gender, Clergy vs. Laity ratio, Economic, Social, Political, Employment and other different variables are contently changing.

It seems awareness campaign on human trafficking has been productive; more people seem to have some or little knowledge about human trafficking. But what is notable here is the fact that there are people who still manifest some kind of indifference to the question itself. And the big question is, why are there still more people very unaware about what human trafficking is about? These are the most vulnerable people who may become future victims or they may be lured to human trafficking. This research not only reveals us the dark side of the knowledge human trafficking but challenges every one of the participants to be more responsible in giving awareness to people who are less informed. The researcher has found that there is lack of needed training materials and the accessibility to those materials to the study population. There is more conference, literature and training needed to bring awareness and bring a radical change if possible. The researcher also noticed lack of trust with what the law enforcement officers and the church leaders are doing in connection with this issue. The researcher also noticed an emotional, physical and spiritual disconnection with this alarming issue with the study population. No further interest in reporting, dealing with or identifying with this issue personally. Many of their initial response was yes it is happening in vulnerable

international context but not locally in our churches, in our schools or in our community in general. This study stands out in the area of proposing a pastoral care and counseling model or technique in dealing with the alarming issue of human trafficking. The use of biblical story telling method in approach to healing, radical grace and hospitality also stands out as a distinctive element in this proposed study. The case studies and the presentations of three organizations also bring clear understanding to the study population through visiting the local based organizations.

The following suggestions are proposed for future research. To conduct the same study with a different target population will truly find a different result. The average age of the minor entering into sex industry in US is 12-14 years of age. This study could be a game-changing paradigm if we change the targeted study population to high school students or to the immigrant communities from third world countries.

There could be major change if we could have exercised mixed method approach or qualitative approach to this research topic. Use of the standardized tools could also have made some major shift in this search and its findings. The researcher did not explore the use of other methodology for the reason that it will stand out of the requirement of the Doctor of Ministry program.

This study did not make use of the different type of the victims under the human trafficking category such as sex trafficking, labor trafficking, child sex trafficking etc. This could be another suggestion by the researcher for the future researchers to explore those in details. If this same study could have conducted in different other parts of the world like India and this study could have found out the racial and the influence of the ethnic variables. The concept developed by the Researcher is a theology primarily for the

victims of human trafficking called “Trafficology” also can be another suggested area of research from the field of theology primarily the contextual theologies. Project beyond the original context following different approach also will be very interesting areas to look into.

People are created to be loved and things are created to be used. The reason the world is in chaos is because things are being loved and people are being used. As we have only two choices in life to do nothing or do something. As Martin Luther King Jr. said our lives begin to end the day we become silent about the things that matter to humanity. I am sure there is need for many voices to being awareness about this great evil in existence in our time. I will end this research paper presentation with one statement from Helen Keller: “I am only one, but still I am one. I cannot do everything but still I can do something; and because I cannot do everything I will not refuse to do the something that I can do.” Beyond this point the researcher will create a space in the social media platforms, a blogging website and create educative presentations through publishing and other means to raise the voice for this vulnerable people group consist of 27 million or more in the world.

APPENDIX A

SURVEY

**Research Topic: BRINGING AWARENESS OF MODERN DAY SLAVERY (HUMAN TRAFFICKING) TO THE CHURCH LEADERS AND THE CONGREGATION**

Thank you for taking the efforts to participate in this research. It will only take few minutes to complete the questions. All the responses will be tabulated anonymously, so please answer them as truthfully as possible. The following questions are designed for the sole purpose of knowing the level of awareness about human trafficking to the study population. The disclosed information personal or opinions are treated like confidential information and will not be shared with anyone unless required to do so by law.

**DO NOT WRITE YOUR NAME ON THIS SURVEY PLEASE PRINT LEGIBLY**

**I. Demography Information**

1. Age ..... Gender ☐ Male ☐ Female
2. Are you a clergy or a laity?  
☐ Clergy (Priest) ☐ Laity (Church Member) ☐ Do not wish to disclose
3. How aware would you say you are of what human trafficking is?  
☐ Very Aware ☐ Aware ☐ Indifferent ☐ Very Unaware
4. Have you ever attended any conference or presentation related with human trafficking?  
☐ Yes ☐ If yes when..... ☐ No ☐ Unsure
5. Have you ever read any books related with human trafficking?  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....

**II Awareness assessment**

1. Would you agree that human trafficking victims experience just as much psychological abuse as they do physical abuse?  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
2. Human trafficking is very rare occurrence  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
3. Men cannot be trafficked or it is very rare  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
4. All trafficked persons cross an international border  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
5. Most people who try to migrate for work will be trafficked  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....

**III Education Assessment**

1. Do you consider human trafficking to be a modern day form of slavery?



- ☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
2. Do you personally know of any techniques to recognize victims of human trafficking or to recognize those who are predators?  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
  3. What are the different type of human trafficking exist in this world now (select more than one)?  
☐ Sex Trafficking ☐ Labor Trafficking ☐ Debt bondage ☐ Child sex trafficking
  4. Children working for relatives in domestic work cannot be considered trafficked  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
  5. Being trafficked only happens to low educated persons  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
  6. There will be obvious signs that a person has been trafficked  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
  7. Do you think Bible support slavery?  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
  8. Do you believe human trafficking is the second largest criminal industry in the world  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
  9. Human Trafficking is a .....issue?  
☐ Racial Issue ☐ Economic Issue ☐ Human Right Issue ☐ Other (Please Specify).....
  10. What is the estimated number of persons trafficked in the US each year?  
☐ 14,500 to 17,500 ☐ 1000-10000 ☐ Over a Million ☐ Other (Please Specify).....

#### **IV Intervention Assessment**

1. Do you feel that law enforcement is doing enough to prevent/stop human trafficking?  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
2. Do you feel that church and its leaders are doing enough to prevent/stop human trafficking?  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
3. People who are being exploited have difficulty reporting these situations to outsiders, especially professionals?  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
4. Do you think Psychological and counseling intervention is necessary for the victims?  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....

5. Do you think there is a special need to develop a theology for the victims of human trafficking?  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
6. Do you think the church need to exercise radical hospitality and radical grace to the victims of modern day slavery?  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....

Thank you for your time

APPENDIX B  
PRE-TEST AND POST TEST

**Research Topic: BRINGING AWARENESS OF MODERN DAY SLAVERY (HUMAN TRAFFICKING) TO THE CHURCH LEADERS AND THE CONGREGATION**

Thank you for taking the efforts to participate in this research. It will only take few minutes to complete the questions. All the responses will be tabulated anonymously, so please answer them as truthfully as possible. The following questions are designed for the sole purpose of knowing the level of awareness about human trafficking to the study population. The disclosed information personal or opinions are treated like confidential information and will not be shared with anyone unless required to do so by law.

**DO NOT WRITE YOUR NAME ON THIS SURVEY PLEASE PRINT LEGIBLY**

**II. Demography Information**

7. Age ..... Gender ☐ Male ☐ Female  
 8. Are you a clergy or a laity?  
☐ Clergy (Priest) ☐ Laity (Church Member) ☐ Do not wish to disclose

**II Knowledge assessment**

1. Human Trafficking is a .....issue?  
☐ Racial Issue ☐ Economic Issue ☐ Human Right Issue ☐ Other (Please
2. Have you ever attended any conference or presentation or read any books related with human trafficking?  
☐ Yes ☐ If yes when..... ☐ No ☐ Unsure
3. Do you feel that law enforcement and church leaders are doing enough to prevent/stop human trafficking?  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
4. What are the different type of human trafficking exist in this world now (select more than one)?  
☐ Sex Trafficking ☐ Labor Trafficking ☐ Debt bondage ☐ Child sex trafficking
5. People who are being exploited have difficulty reporting these situations to outsiders, especially professionals?  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
6. Do you think Psychological and counseling intervention is necessary for the victims?  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
7. Do you think there is a special need to develop a theology for the victims of human trafficking?  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....
8. Do you think the church need to exercise radical hospitality and radical grace to the victims of modern day slavery?  
☐ Yes ☐ No ☐ Unsure ☐ Other (Please Specify).....

**9. Please agree or disagree the following statements.**

- |  |                                   |
|--|-----------------------------------|
| It is hard to recognize human trafficking victims  | Agree <input type="checkbox"/>    |
|  | Disagree <input type="checkbox"/> |
| Human trafficking is very rare occurrence  | Agree <input type="checkbox"/>    |
|  | Disagree <input type="checkbox"/> |
| Men cannot be trafficked or it is very rare  | Agree <input type="checkbox"/>    |
|  | Disagree <input type="checkbox"/> |
| All trafficked persons cross an international border   | Agree <input type="checkbox"/>    |
|  | Disagree <input type="checkbox"/> |
| Children working for relatives in domestic work cannot be considered trafficked                  | Agree <input type="checkbox"/>    |
|  | Disagree <input type="checkbox"/> |
| Most of the people who try to migrate for work will be trafficked                                | Agree <input type="checkbox"/>    |
|  | Disagree <input type="checkbox"/> |
| Being trafficked only happens to low educated persons  | Agree <input type="checkbox"/>    |
|  | Disagree <input type="checkbox"/> |
| There will be obvious signs that a person has been trafficked                                    | Agree <input type="checkbox"/>    |
|  | Disagree <input type="checkbox"/> |
| Do you think Bible support slavery?  | Agree <input type="checkbox"/>    |
|  | Disagree <input type="checkbox"/> |
| Do you believe human trafficking is the second largest criminal industry in the world            | Agree <input type="checkbox"/>    |
|  | Disagree <input type="checkbox"/> |
| human trafficking to be a modern day form of slavery   | Agree <input type="checkbox"/>    |
|  | Disagree <input type="checkbox"/> |
| Human trafficking victims experience just as much psychological abuse as they do physical abuse? | Agree <input type="checkbox"/>    |
|  | Disagree <input type="checkbox"/> |
| Thank you for your time  |                                   |

APPENDIX C  
PROFESSIONAL INTERVIEW

Research Topic: BRINGING AWARENESS OF MODERN DAY SLAVERY (HUMAN  
TRAFFICKING) TO THE CHURCH LEADERS AND CONGREGATION

Thank you for taking the effort to participate in this research. It will only take few minutes to complete the questions. All the responses will be tabulated anonymously, so please answer them as truthfully as possible. The following questions are designed for the sole purpose of knowing the level of awareness about human trafficking to the study population. The disclosed information personal or opinions are treated like confidential information and will not be shared with anyone unless required to do so by law.

Demographical Information

Age: .....

Gender.....

The name of the organization/Church you working with.....

Interview Questions for the professionals

1. What is your involvement or personal story connected with the issue of human trafficking?
2. How do you personally define human trafficking?
3. Describe different types of trafficking occurring in the world through your experience?
4. What are some of your suggestions for the church leaders and congregations in connection with the issue of human trafficking?
5. What you think will prevent, eradicate, and rescue the victims from this evil in the world?
6. According to your assessment what are some of the challenges of working with victims of human trafficking. (Examples like issue of trust)?
7. How do you rate the theological and biblical intervention or interpretation connected with human trafficking victims?
8. Explain your idea of “radical grace and radical hospitality” in connection with human trafficking?
9. What is your understanding of the use counseling technique and intervention in connection with human trafficking victims?
10. Any personal suggestions for the researcher?

APPENDIX D  
CASE STUDY INTERVIEWS



Research Topic: BRINGING AWARENESS OF MODERN DAY SLAVERY (HUMAN TRAFFICKING) TO THE CHURCH LEADERS AND CONGREGATION

Thank you for taking the effort to participate in this research. It will only take few minutes to complete the questions. All the responses will be tabulated anonymously, so please answer them as truthfully as possible. The following questions are designed for the sole purpose of knowing the level of awareness about human trafficking to the study population. The disclosed information personal or opinions are treated like confidential information and will not be shared with anyone unless required to do so by law.

Demographical Information

Age: .....

Gender.....

The name of the organization/Church you working with.....

Interview Questions for the professionals

1. What is your involvement or personal story connected with the issue of human trafficking?
2. How do you personally define human trafficking?
3. Describe different types of trafficking occurring in the world through your experience?
4. What are some of your suggestions for the church leaders and congregations in connection with the issue of human trafficking?
5. What you think will prevent, eradicate, and rescue the victims from this evil in the world?
6. According to your assessment what are some of the challenges of working with victims of human trafficking. (Examples like issue of trust)?
7. How do you rate the theological and biblical intervention or interpretation connected with human trafficking victims?
8. Explain your idea of “radical grace and radical hospitality” in connection with human trafficking?
9. What is your understanding of the use counseling technique and intervention in connection with human trafficking victims?
10. Any personal suggestions for the researcher?

9. What is your understanding of the use counseling technique and intervention in connection with human trafficking victims?
10. Any personal suggestions for the researcher?

APPENDIX E  
COUNSLING MODELS

## Pastoral care and counseling model for the victim of modern day slavery

### Introduction

This model is an attempt to propose a workable counseling model in dealing with the victims of modern day slavery. This describes a helping profession perspective, describes the necessary characteristics of counseling relationship; explains the concept of therapeutic value and therapeutic climate within a counseling relationship and helps to analyze the core characteristics and dimensions of an effective counseling. In addition various approaches in counseling are also dealt and the role of the counselor in following a particular approach. The victims of modern day slavery face many traumas related issues. To this day very limited research is conducted to assess the impact of various therapeutic treatments to this study population. There is no doubt that the victims of human trafficking often experience complex mental health issues like Post Traumatic stress disorder (PTSD), helplessness, horror, irrational developmental dissociative disorder, substance related disorder, complex trauma and fear. They have recurrent thoughts and memories of terrifying events, unable to express emotions, trouble sleeping, difficulty concentrating etc.

### Definition of counseling need in the human trafficking context

Counseling is the ability to listen and respond in a way that will help others solve their own problems and attain their potential. It is the art of helping the client arrive at the right answer by their own analysis of the situation and the facts and is skillfully done without influencing the values and beliefs of the client. It is a process of helping an individual to accept and to use information and advice so that he/she can either solve his/her present problem or cope with it successfully. The victims need long-term comprehensive therapy which includes behavioral, cognitive, humanistic and psychodynamic. Cognitive Therapy aims to challenge dysfunctional thoughts based on irrational or illogical assumptions. Cognitive-Behavioral Therapy combines cognitive therapy with behavioral interventions such as exposure therapy, thought stopping, or breathing techniques. Exposure Therapy aims to reduce anxiety and fear through confrontation of thoughts or actual situations related to the trauma. Eye Movement Desensitization and Reprocessing combines general clinical practice with brief imaginal exposure and cognitive restructuring (rapid eye movement is induced during the imaginal exposure and cognitive restructuring phases), and Stress Inoculation Training, which combines psycho-education with anxiety management techniques such as relaxation training, breathing retraining, and thought stopping. (<https://aspe.hhs.gov/basic-report/evidence-based-mental-health-treatment-victims-human-trafficking>).

Therapeutic relationship takes place when a counselor sees a client in a private and confidential setting to explore a difficulty the client is having, distress that the client may be experiencing or perhaps the client's dissatisfaction with life or loss of a sense of direction and purpose. Person centered approach defines the helping relationship as one

“in which at least one of the parties has the intent of promoting the growth, the development, maturity, improved functioning, and improved coping with life of the other”. In short, counseling is a helping profession. This is same like the ministry of a pastor in a relationship. It does deal with personal, social, vocational, or educational concerns. It is a process in which clients learn how to make decision and formulate new ways of behaving, feeling and thinking.

#### Characteristic and skills of a Counseling Relationship with victims of human trafficking

Counseling is a helping profession because the counselor helps the client, and this relationship is unique because of various characteristics namely: Effectiveness: The relationship established between counselor and client is more effective since it involves the exploration of the client's feelings and perceptions. Intensity: Counselor and client are expected to share openly their perceptions and reactions to each other which can result in intense communication. Growth and change: The relationship is dynamic, and is changing as the counselor and client interacts which enriches the relationship between them. Privacy and non- judgmental attitude: The clients' disclosures are maintained confidential and this protective aspect of the relationship encourages client self-disclosure. Support and Honesty: Counselors through the relationship, offer clients a system of support that often provides the necessary stability for taking risks and changing behavior.

The effectiveness of the helping relationship in remediation of emotional and psychological problems and in the growth, and self-actualization of individuals can be attributed to many factors. One important factor is that the relationship established between the client and counselor is a microcosm of the client's world, it mirrors the client's patterns of relating to others. The relationship enables the counselor to observe the clients interpersonal style and also provides a vehicle for changing ineffective communication patterns. From this perspective the relationship is therapeutic since the client and counselor encounter each other as two individuals working out the complexities of an intimate relationship.

A therapeutic climate is specially created by the counsellor so that the client feels comfortable to express and communicate their problems without any inhibition. A therapeutic climate is created when the therapist begins to trust and accept the client. Trust: Clients entering the counseling relationship are often anxious and afraid as they are seeking help with personal concerns and hope the counselor will respond with understanding. If, in the initial contact, they perceive the counselor as trustworthy, they will take increasingly greater emotional risks, sharing thoughts, feelings, anxieties, and fears that are difficult to discuss and that have sometimes been denied. As clients realize that the counselor is not finding fault with those aspects of them they dislike, they will become more accepting of themselves. As trust grows, so does the potential for growth and change. From initial contact then, the counselor must be perceived as trustworthy. Carl Roger's emphasizes the importance of trust in establishing a helping relationship.

Unconditional Acceptance: In the research we often mentioned about radical grace and radical hospitality. An accepting attitude implies that the counselor can listen to the

clients concerns without making judgments and can appreciate the client as a person regardless of client's views, attitudes and values. This accepting attitude communicates respect for the client as a person of dignity and worth. This enables the client that they have been understood by the counsellor, and valued in a very real sense.

The fundamental skills are empathic understanding and unconditional positive regard. Genuineness, realness, or congruence in a counseling situation, refers that the therapist is himself or herself in the relationship, putting up no professional front or personal façade. Roger discussed the vital importance for the therapist to “freely and deeply” be himself/herself. The counsellor needs to be a “real” human being. All facades should be left out of the therapeutic environment. It is important to seek out help from colleagues and appropriate supervision to develop this awareness and insight. This specific characteristic fosters trust in the helping relationship. One of the easiest ways to develop conflict in the relationship is to have a “better than” attitude when working with a particular client. This means that the therapist is openly exposing the feelings and attitudes that are flowing within him or her at the moment.

Unconditional Positive Regard (UPR) means that the counsellor listens in a non-judgmental warm way to the client. There are no conditions put upon the relationship. By taking this position in the relationship the client will be able to talk about what they are thinking and feeling without fearing a judgment or a rejection. This means that whatever the client may say or express or feel the therapist or the counselor does not pass any judgement. Rogers believed that every individual has the potential for change and so counseling would help to help the person change.

Empathic understanding means that the therapist senses accurately the feelings and personal meanings that the client is experiencing and communicates this understanding to the client. Here the therapist picks up on the feelings of the client and reflects this back to the client. This is the process where the therapist can act as a support to the client by making the client feel ‘as if’ the therapist is there experiencing the array of emotions that he or she is experiencing. The major barriers are Giving advice, Offering solutions, Moralizing, judging or criticizing and preaching.

The Process of Counselling involves client narrates their experiences and problems and goal set is to dispel their fear in order to assist their mind. It is also of value to the counselor to guide the client in identifying their fears and apprehensions. In the process of identifying the fear the counselor offers some alternatives while attempting to avoid interfering in the client's decision. The stages involves identifying the needs, preparing for counseling, conduct counseling, follow up and in other words developing relationship, working in relationship and terminating the relationship.

The counseling relationship involves a strong communication between the counselor and the client. A therapeutic climate is specially created by the counsellor so that the client feels comfortable to express himself and communicate problems without any inhibition. To create a climate of this type, the therapist must ensure there is trust and acceptance with the client. There are many theoretical models of psychology and counseling. Most counseling approaches fall within four broad theoretical categories:

psychoanalytic, affective, cognitive and behavioral. The person centered approach views the client as their own best authority on their own experience, and the client is fully capable of fulfilling their own potential for growth. In Gestalt approach, feelings, thoughts, body sensations and actions are all used as a guide to understand client behavior in each moment. The centrality of whatever is in the client's awareness is an ideal way to understand the world of the client.

APPENDIX F

CASE OF THREE DIFFERENT ORGANIZATIONS



### 1. Oasis house

The research had constant visit, interview and personal conversation with Cheryl Oliver the Executive Director and Diane Ream the program director during this research journey. It is a place where women help women in the Dayton area. It offers help to women in the sex industry by promoting healing, restoration, empowerment through Christ unconditional love. They also teach practical life skills and offer mentoring relationships in the transformational process. It is a faith-based ministry, registered as a 501(C)3, to women involved in the adult sex industry (i.e. exotic dancers and prostitutes), who are broken and without hope. Many of these women have been victims of violence and sexual abuse as children before the age of 11. This is human trafficking in other words. Addiction to alcohol and drugs are a means to numb the pain. They lack a stable support system and are often homeless, undereducated, have children, and have a high rate of health-related issues. This is founded through Rev. Dr. Peter Bellini and Associate Pastor Sharon Amos of Higher Ground United Methodist Church in 2004 and Dr. Billini currently a professor at United Theological Seminary.

Oasis House is very interested in providing different types of services which include professional counseling, psychiatric and counseling services and helping the client in their empowerment process like GED tutoring, computer training, job skills and resume writing and many referral programs. During this research process the research had many conversations with Cheryl Oliver the Executive Director and Diane Ream the program director. United Theological Seminary and United Methodist Church are involved with Oasis House in many different capacities. This case study explores in details the possibility of Oasis House which involves reaching out and transforming the lives of women who have been victimized by the sex industry/human trafficking in Dayton and the Miami Valley.

### 2. Abolition Ohio

The researcher had many person conversations, interviews and continues research help from Dr. Tony Talbott. Recently he also came up with a very crucial report about the Miami Valley online commercial sex marketplace analysis. (Tony Talbott (Principal Investigator), Miami Valley Online Commercial Sex Marketplace Analysis, University of Dayton Human Rights Center and Abolition Ohio, August 2015, accessed on 16, May 2016, <https://www.udayton.edu/artssciences/ctr/hrc/resources/2015-resources/hrcao-report.pdf>.) The vision of Abolition Ohio is to lead a global human rights community in the search for transformative solutions to systemic patterns of injustice that will affect real change in the lives of the poor and the persecuted. The mission is to build on the legacy of the university's innovative Human Rights Studies program, the Human Rights Center advances the University of Dayton's mission to promote respect for the inherent dignity of all persons through dialogue, research and education. United Theological Seminary has many common shared platforms in dealing with human rights issues like human trafficking.

Abolition Ohio promotes communication and collaboration between human rights researchers and advocates, they conduct critical research to advance the theory and practice of transformative human rights advocacy and prepare human rights researchers of the future with the knowledge, skills and values to effect real change in the lives of the poor and the persecuted. They also partner with human rights nongovernmental organizations learn from them and provide them with the analytical support to strengthen their capacity to respond to existing and emerging threats to human dignity. It was a shared experience to share the platform in different conferences in and around Dayton area.

Abolition Ohio work in partnership with concerned community members and partner organizations in the Miami Valley and across the state and the country to prevent human trafficking, protect victims and survivors, and help prosecute the criminals responsible through awareness-raising, advocacy, education, and research. (Abolition Ohio, University of Dayton Human Rights Center, August 2015, accessed on 16, May 2016, [https://www.udayton.edu/artssciences/ctr/hrc/abolition\\_ohio/index.php](https://www.udayton.edu/artssciences/ctr/hrc/abolition_ohio/index.php)).

### 3. Safe Heaven

Safe Heaven is a transitional housing for adult who are chronically homeless and have a mental health diagnosis. It provides self-supportive transitional housing for women especially in the transitional stage from human trafficking situations. It creates positive change in the lives; make them more self-sufficient to move towards independent living on their own. Transitional housing locations are oftentimes called Halfway Houses. The naming of the two (Halfway House OR Transitional House) is oftentimes interchangeable. This is also a United Methodist Church related program where the researcher's field of study members could relate with.

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